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CRITICAL REVIEW.

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For the Month of *January*, 1771.

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ARTICLE I.

*A General History of Scotland, from the earliest Accounts to the present Time. In Ten Vols. By William Guthrie, Esq. 8vo. 10 Vol. 2l. 10s. sewed. Robinson and Roberts.*

**F**EW capital productions have been introduced into the world under more unfavourable circumstances than the work before us. In consequence of the jurisdiction, which the author is thought to have long exercised over his cotemporary writers, it is not improbable that many of those will now be too much inclined to depreciate his literary reputation. Such as may have formerly incurred the severity of impartial criticism, will arraign with pleasure the taste and judgment by which the demerits of their labours were determined; while even authors of acknowledged eminence, may, perhaps, indulge uncandid censure, and too invidiously aggravate the more inconsiderable blemishes, which are inseparable from the most perfect human productions. But it ought ever to be remembered, that, in judging of those literary publications which are calculated for the instruction of mankind, the smallest inclination to animosity is no less injurious to truth and justice than to the claims of ingenuity and learning.

We would not be understood, by these preliminary observations which candour has obliged us to suggest, as if we meant in the least to establish any undue prepossession in favour of the work before us. Our intention is only to obviate that resentment, to which the situation of the learned author might have rendered him particularly obnoxious.

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Besides the circumstances of a personal nature, which may affect the character of the present publication, there are other considerations arising from the subject, which may also conspire to influence it. An author who writes the General History of Scotland, is, perhaps, more liable to an injurious charge of partiality, than the historian of any other country. The frequent wars which were anciently maintained betwixt England and Scotland, their mutual rivalry for antiquity and glory, and the opposite claims of superiority and independence, which have been so warmly agitated by both nations, afforded the strongest incitement to a contradictory representation of facts that the sentiments of public honour could inspire. Both likewise abounded in historians, of whom many were actuated with all the prejudices of their respective countries. Through the various glosses of misrepresentation, however, the footsteps of truth may still be ascertained in this province of history, where they are not obliterated by time; and even the literary opponents, like the reciprocal ravagers of the once hostile nations, have transmitted to posterity incontestible monuments of the transactions which they laboured to disguise.

Having said thus much in general of the prejudices attending the work before us, we must acknowledge, that the author has acquitted himself with such perspicuity and regard to truth, as do honour to his historical abilities. He has availed himself of all the information to be collected from the Scotch and English historians, which he every where exhibits with fidelity. The arguments he adduces for the determination of many doubtful facts, are solid and decisive; and he throws a clearer and more satisfactory light on several important transactions, than we meet with in any other individual writer on the subject. We do not find, through the whole of the work, that he once either violates the truth, or sacrifices the candour, of a faithful and impartial writer; and his relation is supported, not only by the most authentic documents of the Scottish annals, but also by the most approved historians of our own country.

Mr. Guthrie, in conformity to preceding historians, begins his account of the regal government of Scotland from Fergus the First; though we know not whether he is any advocate for the authenticity of the forty-four kings, whom later critics have considered as fabulous. It would be foreign to our purpose to enter into the merits of that controversy; and therefore we shall only observe, that whatever reasons may be alleged for disproving the actual existence of those kings, the transactions of that period, as generally related, are, we think,



mitted with great propriety into a General History of Scotland. It may be urged in their favour, that they betray nothing of that romantic extravagance which is the usual characteristic of fabulous relations, and that the presumption against them amounts only to such a degree of plausibility as can barely justify historical scepticism.

A similarity in the names of places has involved the writers of the English and Scotch annals in a confusion, which affects the history of the earlier periods in some material circumstances, and has particularly obstructed the precise ascertainment of the ancient boundaries of both kingdoms. The author of this work, to the no small honour of his industry and discernment, affords us several judicious remarks, towards acquiring a more satisfactory idea of the former political dependency of Gallovidja, or Galloway, than is to be obtained from other writers. In regard to the Lothians, however, there is reason to apprehend, that the opinion, which he has adopted from Camden, Usher, and other respectable antiquarians, is founded upon an error on which the testimony of many historians have conferred a prescriptive sanction. The anecdote to which we allude is, that the Scots are said to have obtained possession of the castle of Eden, or Edinburgh, only in the reign of Indulf. In order to determine this fact, we shall have recourse to the evidence of some ancient writers, from whence, we are of opinion, it will clearly appear, that by Eden and the Lothians, are not to be understood Edinburgh and the Lothians in Scotland, but a town and country of those names, within the borders of England. We shall first quote a translation of Matthæus Florilegus, from whom the above anecdote is taken. 'Edgar, says he, gave to Kinedus king of the Scots, a hundred ounces of the purest gold, &c. Moreover, he gave to the same king the whole country called Lothian, upon condition, that every year, on their festivals, when the king and his successors should wear their crowns, the king of Scotland should come to court, and celebrate the holidays cheerfully along with the other princes of the kingdom. The king besides gave him several houses on the road, to accommodate him and his successors in going to, and returning from, the festivals; which remained in the possession of the kings of Scotland till the time of king Henry II.' It is certain, that the country, of which Henry II. divested Malcolm, was Northumberland, Cumberland, and Westmoreland; and it is no less certain, that these countries are often mentioned by historians, under the names of Lothian, the province of Loid, and county of Loudon. John, prior of Hexham, relates, that David, king of Scotland, on the death of his son Henry, earl of Northum-

berland, ' immediately led forth Malcolm, the eldest son of that prince, as yet a boy, and appointing earl Duncan his tutor, ordered the young prince to be conducted through all the provinces of Scotland, and proclaimed heir of the kingdom. But the king himself, with the younger son, William, came to Newcastle, and receiving hostages from the nobles of Northumberland, brought them all in subjection to the youth.' The same transaction is thus related in the Chronicle of Normannia, ' Melchold, the eldest of them, got the kingdom of Scotland, and his brother William the county of Lothian.' In the Chronicle of Nicholas Trivet: ' The grandfather appointed Malcolm, the eldest of the children, to be his successor, and made the other earl of Northumberland.'

Many ancient historians, as Wikes, Hemmingford, Brompton, and Trivet, mention the provinces of which Henry II. unjustly deprived young Malcolm, by the names of Northumberland, Cumberland, and Westmoreland; or relate, that Henry resumed from Malcolm the towns and forts in those provinces; such as, Newcastle, Carlisle, and Bamburgh. Matthew Paris, Diceto, the *Waverleian Annals*, and Matthæus Florilegus, in speaking of these transactions, mention the towns by the same names with the former writers, but they call the provinces themselves by the denomination of the county of Lothian. It is evident therefore, that the county of Lothian is placed by them farther south than the Lothians in Scotland; for Malcolm neither resigned that part of the country, nor had Henry any title to demand it.

In the Saxon Chronicle of the year 1091, Lothene is said to be in England; which the interpreter, nevertheless, understands of the Lothians in Scotland; though, from another passage in the same Chronicle, it appears, that they were different countries; for, according to that chronicle, Lothene has for a bishop a person named John; whereas there never was any bishop in the Scotch Lothians before the time of Charles I.

It is universally acknowledged, that in 1091, Malcolm III. of Scotland, and William II. of England, met on the borders of their kingdoms in Lothene, or the Loudon province: but the authors of the *Waverleian Annals*, and Saxon Chronicle, say expressly, that the Lothene, there mentioned was not in Scotland, but England. Ordericus Vitalis plainly intimates, that the place of congress was on the south bank of the river Huma, or Eden, near the Solway Frith.

Upon the whole, it appears incontestible, that by Eden and the Lothians, in ancient writers, are meant not Edinburgh,  
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and the Lothians in Scotland, but a town and country in Cumberland, which formerly went by these names.

We have been the more particular in endeavouring to elucidate this point, as the mistake which has occasioned our remark, is prevalent among writers of the best authority, and as it has been adopted by an author of such extensive and accurate information as the historian with whom we are now engaged.

The improbable relation of preceding writers, respecting the total extermination of the Picts by Kenneth, surnamed Mac-Alpin, is very justly rejected by our author.

'This period is generally fixed upon as the end of the Pictish government in Scotland; but to imagine that Kenneth exterminated the whole race, is not only absurd, but contrary to the plainest evidence; for the Picts are expressly mentioned by old writers, as a people existing three hundred years after this time. Such a massacre would have been as impolitic as infernal; nor do we meet with any well attested accounts in history of a numerous people, like the Picts, being totally and finally extirpated. The most probable opinion seems to be, that the Scots becoming masters of Pictland by conquest, their language superseded that of its old inhabitants; but we cannot allow that the bulk of the nation are composed of the descendants of those conquerors. The history of almost every country in Europe proves, that the victors impose their own names upon their conquests; that of Gaul, for instance, being changed into France, from its being conquered by the Franks.'

The alteration in the succession to the crown, established by Kenneth III. is an event of great importance in the history of Scotland; and we regret, with our author, the silence of historians, in regard to the measures which were pursued for the accomplishment of that great innovation.

Our author's remarks on the extraordinary liberality of Malcolm, the son of Kenneth, as represented by former writers, are full of the soundest reasoning; and serve not only to refute an important error in history, but to throw new light on the commencement of hereditary succession to private property in Scotland.

'When the history of Malcolm is duly attended to, he well deserves the name of the legislator of Scotland; and he was, perhaps, the greatest prince who ever sat upon that throne, not even excepting the first Bruce. Having with wonderful courage and perseverance cleared his dominions of their barbarous invaders, he applied himself to the arts of peace; and we shall, in the Ecclesiastical History, take notice of the great

things he did for the church. Lawyers and antiquaries are divided with regard to the antiquity of the feudal law in Scotland; and some have gone so far as to say, that it was unknown even in England before the time of the Norman Conquest. As I am extremely clear that the constituent parts of the feudal law were known not only to the Saxons, but to the Danes, and other northern nations, I can see no reason for supposing it to have been unknown to Malcolm and his people; and I am of opinion with those lawyers who think that it was imported thither by Fergus, commonly called the second. But whether the *Regiam Majestatem* of Scotland (so called from its first two words) which contains the code of the ancient Scotch law, was borrowed from the English, is a question that belongs more properly to a lawyer than a historian. That it is of great and undoubted antiquity, is not disputed by any; and that it is not later than the time of king David the first or second: so that it is at least a record of the highest authority. It was published by the learned Skene, who was the greatest antiquary in those matters that Scotland ever produced, and approved of by parliament in the reign of James the third. Prefixed to it are the laws of king Malcolm, approved of by the same authority; and in the first chapter of those laws, which treats of ward and relief, we read as follows: "King Malcome gave and distributed all his lands of the realm of Scotland amongst his men; and reserved nathing in propertive to himsele, bot the royall dignitie, and the Mute-hill of Scone; and all his barons gave and granted to him, the warde and relief of the heir of Ilk-Baron, quhen he should happen to deceis, for the king's sustentation."

'The Scotch historians have blamed Malcolm for this liberality; and some have imagined that before this time the king held all the lands in Scotland in fee. It is easy to prove, from the English history, that the Saxon holdings in England by the thanes were strictly feudal; and as the word Thane occurs in the Scotch history, at the same time, there can be no reason for doubting that the same constitution prevailed there. A thane sometimes had a grant of lands for a certain term, at the expiration of which it might be renewed by the king; sometimes he held it for life, and at his death, the king might continue it to his son: so that, in one sense, during a long reign, the greatest part of the lands in the kingdom might lapse to the crown. About the time we now treat of, the feudal constitutions began to favour hereditary right, and property to be more fixed in families; nor was there any wonder if a prince, who, like Malcolm, had been so well served by his subjects, gave them a perpetual right to the lands which they



they had held so precariously before : but it is absurd, and against every evidence of history, to think, that the king did not reserve his demesne lands, which were to support his family and household ; and that he had no other sustentation than wardships and reliefs. We meet with charters of large grants made, after this cession, by Malcolm and his successors. Upon the whole, the law published by Skene, and here repeated, must either be spurious, or imply the meaning I have given it. As to the reservation of the Mute-Hill, it was perhaps, a form which arose from customs that cannot now be accounted for.—

Boece and Buchanan inform us, that Malcolm stained the latter part of his reign with avarice and oppression, occasioned by his own generosity in granting away his lands, as we have already seen. Though we have endeavoured to explain this fact, yet it is so express, and the evidences for it are so stubborn, that many readers may require a farther illustration. For my own part I cannot be easily persuaded, that a prince of such abilities, both civil and military, as Malcolm certainly possessed, could be guilty of an act of such insane generosity, as our historians have represented this cession to be. I shall therefore strengthen what I have already said by an additional conjecture, which, I hope, will appear rational and natural. Kenneth, the father of Malcolm, had, with great difficulty, fixed the succession of the throne in his own family, by an act of the states ; to which so little regard was paid after his death, that two princes succeeded to the crown upon the principles of the old constitution. Malcolm, by his amazing abilities and good fortune, conquered both those princes, and put an end to their reigns by their deaths ; but he no sooner mounted the throne than he found it shaken by the most formidable prince then in Europe, who was master of England, Denmark, and Norway, countries the most contiguous to his own kingdom. The good fortune of Malcolm still continued : he had the glory of defeating his warlike enemies, and of establishing his throne in tranquillity. Was it not then natural for his subjects who had served him so bravely, to demand for themselves the same privilege which they had so generously granted to him ? I am obliged to speak in those terms, because the alteration of the succession can admit of no other. Did not sound policy require, that after the crown was rendered hereditary, private estates should become so likewise ? Had not this alteration taken place in the latter case, a king of Scotland, in less than a century, must have been despotic, and consequently his people slaves.

‘Upon the whole, therefore, I must consider this step in a light very different from that in which it has been hitherto represented; and that it rose from a pact either express or understood, between the king and his nobility. The only difficulty now remaining, therefore, is, how the king came to be so imprudent as to dispose of all the lands in his kingdom. I have already, in part, given my opinion on this head; which is, that he reserved his demesne lands, and only granted away the estates that were already in possession of the great landholders; which, together with the reservation of wardships and reliefs, and other advantages annexed to the royal authority, he might have thought sufficient for maintaining the dignity of his crown and station. Perhaps he was mistaken; and from the words of Fordun he very probably was. Some of the great landholders might claim some of the demesne lands as being within their grants; and perhaps the king might resume some of their estates as being part of his demesne; which might give occasion to our old historian to insinuate that he revoked his grants. I shall finish what I have to say on this important subject by observing, that when the English historians tell us that William the Conqueror granted to his followers all the lands of England, the demesne lands are never understood to be comprehended in that grant.’

We cannot take our leave of the earlier period of this history, without acknowledging the great attention of the author in fixing the date of transactions; an important circumstance, and what required no slight investigation, as the older writers are extremely defective in point of chronology.

Mr. Guthrie appears to be of opinion, that the feudal law subsisted in Britain, even previous to the Norman conquest; and it must be owned, that such an allegation is strongly countenanced by many facts. For the enormous power of the chieftains, which is incontestible from history, by whatever denomination we distinguish it, seems clearly to evince the existence of a vassalage, similar in all its effects, to what is generally supposed to have been introduced at the memorable era abovementioned.

Amidst the almost continual scenes of foreign wars and intestine broils, which this history exhibits to our view, it is with pleasure that we turn our eyes to a period which gave commencement to the arts of peace and civilization. This auspicious epoch is in the reign of Malcolm Canmore. Mr. Guthrie, with the veracity becoming an impartial historian, attributes this glorious dawn of national reformation chiefly to the influence and extraordinary virtues of queen Margaret, a lady of the royal line of England, and sister to Edgar Atheling; who



who merited, as she obtained, the name of Saint, more than any that ever was canonized.

The establishment of peace between Malcolm and William, introduced a total alteration of manners among the Scots. Many causes contributed to this; but the chief was the excellent disposition of Malcolm's queen, the pattern not only of piety, but politeness, for that age. The next was the great number of foreigners who had settled in Scotland; among whom, if I mistake not, were some French, as Malcolm, by his differences with William, became the natural ally of the French king, who, we are told, furnished him with some auxiliaries. The third cause I shall mention, was the fair opportunity which the new-established peace offered to Malcolm, for softening the natural ferocity of his subjects. As to Malcolm himself, the prodigious devastations which he carried through England, shew him to have been, by habit, a barbarian; but his after-conduct proves him to have been endued with all the qualities befitting a great prince.

During Malcolm's absence in England, his excellent queen chose Turgot not only for her confessor, but her assistant in her intended reformation of the kingdom. She began with her own court, which she new modelled, by introducing into it the offices, furniture, and modes of life, that were usual among the more polite nations of Europe. She dismissed from her service, all who were noted for immorality and impiety; and she charged Turgot, upon pain of her displeasure, to give her his real sentiments upon the state of the kingdom, after the best enquiry he could make. Turgot's report was by no means favourable to the reputation of the Scots. He informed Margaret that faction raged among the nobles; rapine among the commons; and incontinence among all degrees of men. Above all, he complained of the kingdom being destitute of a learned clergy, capable of reforming the people by their example and doctrine. The queen was not discouraged by this report, and soon made her husband sensible how necessary it was for his glory and safety, to second her efforts for reforming his subjects. She represented to him particularly, the corruption of justice, and the insolence of military men; and found in him a ready disposition for reforming all abuses. He accordingly began the great work, by setting the example in his own person, and obliging his nobility to follow it.

The rise, progress, and various fluctuations, of the pretensions of the English crown to the superiority of Scotland, are related by our author with great precision and fidelity. This celebrated contest, which involved both nations for ages in all the horrors of war and devastation, presents us with the most

most obstinate conflicts betwixt ambition and independence that are to be found in the annals of human kind. A regard to truth obliges us to affirm, that this claim of superiority was totally unjust and chimerical. No fact in history is more certain, than that the homage, stipulated to be paid by the Scotch to the English crown, was only for the lands possessed by the former in England; in the same manner as the latter did homage to the kings of France for their Norman inheritance. In both cases the independency of their crowns remained still inviolate and unaffected. Groundless and absurd, however, as this pretension was, it but little excites our indignation, in comparison of the almost unparalleled violations of justice, honour, and humanity, so conspicuous in the conduct of Edward I. Though, in other respects, we shall ever admire the warlike virtues of our glorious Henrys and Edwards, who maintained this famous pretension; we must, at the same time acknowledge, with approbation, that invincible spirit of liberty, which inspired the resistance of a free and magnanimous people. The following extract from a letter, sent by the Scots to the pope, in the time of the great Bruce, and which is inserted in a note in this history, will sufficiently justify our application of the high ideas of patriotism and public liberty, displayed by them at that critical period, to the sentiments of the nation in general, and not of a few individuals. The passage is extremely remarkable, and runs in the following terms.

‘ From these innumerable evils, by the assistance of him who binds up and heals the wounded, are we delivered by our very valiant prince, king and lord, Robert, who, in delivering his people and inheritance out of the hands of their enemies, as another Maccabee or Joshua, cheerfully underwent troubles, toils, hardships, and dangers; whom also Divine Providence, and the right of succession, according to our laws and customs, which we will maintain to the utmost, and the due consent and assent of us all, have made our prince and king. To him, as the deliverer of the people, by preserving our liberties, we are bound to adhere, as well upon account of his right, as by reason of his merit, and to him we will adhere: but if he desist from what he has begun, and shew any inclination to subject us or our kingdom to the kingdom of England, or to the English, we will use our utmost endeavour to expel him immediately, as our enemy, and the subverter of his own and our right, and we will make another our king, who is able to defend us; for so long as an hundred Scotsmen remain alive, we will never be subjected any manner of way to the dominion of England.’

From



From this important part of our author's subject, we shall extract his account of Bruce, and the tragedy of the celebrated Wallace.

‘ All Edward's plausible arts could not disguise his true intention from Bruce, who was then a young man of greater vivacity than experience ; but having been bred under a versatile father, he knew how to conceal his sentiments, whatever were his feelings. Through all the fondness which Edward expressed for his person, he found him full of distrust and jealousy at the bottom ; and he knew that it was owing to that king's management that he had been left out of the commission for settling the affairs of Scotland. Edward, however, with all his discernment, did not see the extent of Bruce's genius, and considered him only as a sprightly young nobleman, over whom he must hold a firm and watchful hand. He had claimed Bruce's castle of Kildrummey, as belonging to the royalty of Scotland ; and the latter knew not how to evade the demand, but by delivering his countrymen from the chains they were now submitting to wear. He was well qualified for this arduous undertaking. To a mind enterprising, intrepid, and persevering, nature had added in Bruce a vigorous constitution, capable of bearing the extremes of cold, hunger, and fatigue. Being a complete master in the exercise of his arms, he was well fitted to command detached parties ; and his genius was so fruitful in resources, that he afterwards rose greater from every defeat he sustained. He had received an excellent education, for the times in which he lived, and therefore we cannot suppose him insensible of the glory due to the Greek and Roman patriotism ; and he had a particular passion for supporting the antiquity and independency of his own country.

‘ Cumming the regent, surnamed, from his complexion, the Red, had acquired great reputation while he was at the head of affairs in Scotland ; but, though brave in person, and able in council, he had not the heroic disposition of Bruce, the glory of his country being but his second consideration ; and, for that reason, he never had been cordially trusted by Wallace. Seeing himself divested of power, he could not, however, forbear dropping some expressions of discontent against Edward, which were carried to Bruce, who immediately resolved, if possible, to bring Cumming into his views. A tragical incident for Scotland, which happened at this time, promoted their union.

‘ Wallace still remained proscribed, and the connections between Edward and the king of France were become now so strong, that he had no foreign country in which he could serve  
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Scotland by fighting against the English. After the publication of Edward's pardon, he seems to have been deserted by all his followers, excepting a few, with whom he wandered from place to place, till at last he came to Glasgow, where he was betrayed by Edward's new favourite, Sir John Menteith, of whose apostacy Wallace very probably was ignorant. Menteith delivered him up to Aymer de Valence, the English governor in those parts, who sent him prisoner to London. The roads through which he passed were lined with spectators, whom he often filled with terror and dismay, sentiments now turned to pity and admiration. Upon his arrival at London, he was lodged in a house in Fenchurch-street; and Edward, as thinking himself now the immediate sovereign of Scotland, gave orders for his being tried in Westminster-Hall, to which he was conducted, wearing a crown of laurel on his head by way of derision, and placed upon a seat of eminence in the court. This unmanly treatment is recorded by English historians; but it did not prevent Wallace from making a vigorous defence. He pleaded not guilty to his indictment, and challenged the crown-lawyers to produce a single instance in which he had acknowledged Edward to be the lord-paramount, far less the natural sovereign, of Scotland. As to the intentions of the Scotch nobility and nation, of accepting Edward for their king, and Englishmen for their governors, it had not yet been carried into execution, and therefore could not legally affect Wallace. His plea was over-ruled, and he was condemned to suffer the death of a traitor, according to the English law, which, to the eternal infamy of Edward, was inflicted upon him, and portions of his body were dispersed through different cities of Scotland and England. Thus died one of the best patriots, and greatest heroes, any age can boast of. His memory had the singular good fortune, even in those unpolished times, to be celebrated in an ode, which, for elegance of style and beauty of composition, would do honour to the Augustan age, and if equalled, it never yet has been surpassed.

In treating of the reign of Bruce, the learned historian has chiefly followed the authority of Barbour, a writer who flourished under the immediate successor of that monarch, and must have had the best information concerning the transactions he relates. This valuable chronicle is the more entitled to our attention, as it has been unaccountably overlooked by other historians. It is wrote in verse, a mode of composition extremely prevalent among the annalists of those times, and what ought by no means to derogate from its authenticity, of which there is the strongest reason to be satisfied. The re-  
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public of letters, therefore, is indebted to Mr. Guthrie, for introducing to its more particular observation an author, who so fully relates the memorable achievements in that struggling period of the Scottish history; and it is still farther indebted to the industry exhibited in his researches, for an authentic copy of the charter of Renunciation, granted by Edward III. to Robert I. of Scotland. This is a record of the utmost importance to history, as the tenor of it had not only been grossly misrepresented, but even the existence of it questioned by several prejudiced writers. The copy here produced is an original duplicate, which had been deposited among the archives in the metropolitan church of Glasgow, from whence it was removed by archbishop James Beaton, to avoid the fury of the reformers, and deposited in the Scotch college at Paris, where it still remains, together with an exemplification of the letters patent, granted to the lord Henry Piercy, and William de la Zouch, to swear to the observance of them in Edward's name. This authentic charter is as follows.

“ To all the faithful in Christ, Edward, by the grace of God, king of England, lord of Ireland, and duke of Aquitaine.

“ Whereas ourselves, and some of our predecessors, kings of England, have endeavoured to obtain the rights of the dominion, and superiority of the kingdom of Scotland; and have thereby occasioned most grievous, dangerous, and long wars between the two kingdoms of England and Scotland: We therefore, considering the slaughters, butcheries, crimes, ruin of churches, and innumerable mischiefs those wars have brought upon the inhabitants of both kingdoms, as also the good and mutual advantages that must needs accrue to both kingdoms, when fastened together by the solidity of a perpetual peace, and thereby more firmly secured, both within and without, against all rebels and rebellious designs; by the common counsel, assent, and consent of the prelates, earls, barons, and commons of our kingdom, assembled in parliament, will and grant, for ourselves, our heirs, and successors, That the kingdom of Scotland, according to its true marches, as they were understood and settled in the time of the late Alexander king of Scotland, (of worthy memory) remain for ever to the most magnificent prince Robert, by the grace of God, king of the Scots, our illustrious ally, and most dear friend, his heirs and successors, divided from the kingdom of England, so as that it may remain entire, free, and quiet, without any subjection, servitude, claim, or demand whatever: and whatever right we or our predecessors did, in past times, ask or pretend to in the kingdom of Scotland, we hereby renounce  
and

give up, for us, our heirs and successors, to the said king of Scotland; as also all obligations, agreements, or compacts, made by or with any of our predecessors, at any time, concerning the subjection of the kingdom of Scotland, or its people, made by any kings, ecclesiastical inhabitants or laics, of the kingdom of Scotland itself. And if any letters or charters, instruments or documents, concerning those obligations, agreements, and compacts, shall be found, we will, That for the future they be accounted as cancelled, unauthentic, void, and of no value or moment. And for the more full, peaceable, and faithful observance of the premises, in all times to come, we have given, by others our letters-patent, full power and a special mandate to our well-beloved and trusty Henry de Piercy, our cousin, and William la Zouch de Asheby, or either of them, to swear upon our salvation for the performance of the same. In witness whereof we have ordered these our letters patent to be made out, dated at York, the first day of March, in the second year of our reign, by the king himself, and council in parliament."

A renunciation so voluntary and solemn, ought certainly to have transmitted an inviolable obligation to the latest descendent of the contracting power. We could almost wish that the infraction, which soon followed, had never been recorded in the page of human annals: but it is the prerogative of history to hold forth the splendid crimes of insatiable ambition, as well as the virtues of princes, that succeeding ages may be taught to reverence those sacred compacts which constitute the basis of all political society and public faith; and the violation of which we must view with horror, even in monarchs otherwise of the most exalted and illustrious characters.

[ *To be continued.* ]

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II. *An Historical Essay on the English Constitution.* 8vo. 4s. sewed. Dilly.

THE author of this Essay is a warm friend to the rights of mankind; but he hath not betrayed a zeal without knowledge. Learning, impartiality, reason, and truth, force of argument, and perspicuity of style are his characteristics, as a writer.

His grand object in this book is to recommend the renewal of annual parliaments to the people of England. Annual parliaments were essential to our primitive, and pure constitution; to the disuse of them our author chiefly attributes our political and civil corruptions; and their revival, alone, he thinks, could restore true liberty, peace, and security to the nation. 'Where



annual election ends, there slavery begins.' This is his motto, and the maxim which he repeatedly inculcates.

We owe the most generous and comprehensive plan of freedom that human nature could devise, to our forefathers the Saxons, who introduced it into Britain about 450 years after Christ. It is instructive (because it mortifies human pride) to reflect that this excellent form of government was established in our island above 1300 years ago, by a people whom the ancient Greeks and Romans would have stiled barbarous, and to whom we often, perhaps, rashly apply that epithet; though, according to our ingenuous author, we are indebted to them for all that is beneficial to society in our present civil and political system; for all that has been the envy of our neighbours, and the admiration of ages. The alterations which their policy has undergone, and the additions which have been made to it, he is so far from allowing to be improvements, that he deems them oppressive and tyrannical.

However highly we may prize the English constitution, it is, in some measure, always at war with itself: it is actuated by two jarring principles. In the times of the Saxons it was calculated to make every member of the community equally free and happy. William of Normandy gave it a very different form, and modelled it for despotism. It yet retains the generous spirit of the old Saxon, and, in our author's opinion, the ferocity of the Norman tyrant. To this political dissonance, so apt to perplex and confound the theory of the statesman, we may partly ascribe the remarkable revolutions which have happened in our government; and to the same cause this gentleman attributes the many disputes which yet arise in England, concerning the rights of the people, and the power of the crown.

We shall now epitomize his account of our form of government under the Saxon heptarchy, when England was divided into seven sovereignties; and of their union into one kingdom under Alfred the Great.

Seven tribes of Saxons arrived in Britain about the same time, under as many leaders. But as they all intended to establish the same form of government, their political institutions are to be considered indiscriminately.

As they conquered the country, they divided it into small parts; each of those parts they called a tithing. In every tithing they established a government, which was no doubt the same as that under which they had lived in their mother-country; and the same which is used in our corporations at this day. They had two sorts of tithings; one called a town tithing, and the other a rural-tithing; the one is expressive of a town

town having such a number of inhabitants as to make a tithing of itself ; and the other of a tithing situated in the rural part of the kingdom.

The internal police of the whole country was vested in the inhabitants of the respective tithings, who annually elected their magistrates. And the right of election was placed in every man who payed his shot, and bore his lot.

The principal officer of a tithing was vested with the executive authority of the tithing. They had likewise a legislative authority, and a court of law in every tithing ; both which were created, as well as the principal officer, by the elective power of the inhabitants of the little district.

The executive and legislative authority in a tithing was established but for one year. The principal officer of each tithing had the whole care of the interest of the people of the tithing vested in himself alone, in every matter that respected their connexion with the higher orders of government : for these tithings were the root from whence all authority in the state sprung.

The first connexion the tithings had with one another was to form an establishment for the military defence of the country. For this end a number of these tithings were united. This union necessarily created a larger division of the country, which was called a wapontake, or weapontake. Here likewise they established a court of council, and a court of law. In the court of council the chief magistrates of every tithing assembled to elect the officers of the militia, and regulate other military matters. The court of law was to enforce these regulations within that jurisdiction.

The last division which they made of the land was composed of a certain number of wapentakes : they called it a shire, or one complete share, or division of the country. This division completed their system of internal police, by uniting all the tithings within the shire into one body, subject to such laws and regulations as should be made in their shire-gemots, or shire-parliaments.

The members that composed the shire-gemot were still the chief officers of the tithings. It was in this shire-gemot where the great officers of the shire were elected. We must here observe that among the old Saxons there were many titles which belonged to their superior orders of men ; but they were only titles of office, and not personal titles of honour : when the office by which the title was held was abolished, the title vanished with it.

The chief officer of the shire-gemot was vested with as high a jurisdiction in the shire as the king in the kingdom. He was vested with the executive authority, and was commander  
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in chief of all the militia. They had likewise a court of law, called the shire-court. These divisions in the land may be termed the skeleton of the constitution.

We may consider each shire as a complete government, furnished with a civil and military power. The expence attending each government of a shire was merely local, and confined to the shire, which was supported by taxes charged upon the people by the shire-gemot, with the assistance of certain lands appropriated to that purpose, which was a distinct thing from a national expence, and never brought to the national account.

The kingdoms of the heptarchy were formed by the Saxon leaders, and their followers, upon the same principles which they used in every other establishment. Let us suppose that one of these kingdoms consisted of five shires: then the chief magistrates of all the tithings within the five shires were deputed to compose this parliament. It must be remembered that there was one chief magistrate in every tithing. The constituent parts of this legislative authority consisted of two bodies of men, which respectively represented the inhabitants of the towns, and the inhabitants of the rural parts, or tithings of the kingdom. The majority of voices in this assembly always bound the whole, and determined for any measure that was supposed conducive to the good of the whole combined body. Every member of parliament was elected by virtue of his office, which was that of chief magistrate of a town or rural tithing; to this office he was annually elected. Hence the people delegated their power to their parliamentary representatives only for one year; and hence it was not in the power of the king to continue the same parliament for a longer time.

One of the seven kings of the heptarchy was always chosen generalissimo over the whole body; and they appointed him a standing council of a certain number of deputies from each state, without whose advice and concurrence, it is probable, he could not act. Those deputies, who composed this great standing council, were appointed to their trust by the joint consent of the king and parliament of the little kingdom from which they were sent. This council was the origin of our house of lords.

After the Saxons had made a conquest of England from the Britons, they began to quarrel among themselves which of the seven kingdoms should be the greatest. This dispute they carried on with various success for many years; till they were, at length, happily united into one kingdom under Alfred, the most virtuous, and greatest prince that ever filled the English throne.

After the union of the seven kingdoms a reduction of members to serve in parliament became absolutely necessary ; because it was impracticable for all the members to attend in one parliament that used to attend in seven, without such anarchy and confusion as must counteract the very end of their meeting.

In the new-modelled parliament under Alfred, representatives for the town-tithings were retained, but none for the rural tithings were admitted. Instead of the representatives of the rural tithings two new bodies of men were substituted. The first were the members of the great council of the nation, who, as hath been observed before, attended the generalissimo under the heptarchy, and were now incorporated as a distinct branch of the parliament, under the monarchy. Shire elections were likewise constituted for two members to represent a shire ; and every town tithing, or borough, formerly represented by one, sent two members to the general parliament. The great council, or the barons of the realm, were created by the mutual consent of the king and parliament ; and the knights of the shires, and the burgesses, were elected by every inhabitant of the shires and towns who payed his shot and bore his lot.

There were three things essential to Saxon policy, which they applied in every case where a combined interest was concerned ; and these were, a court of council, a court of law, and a chief magistrate. The same establishment held good in the administration of the government of the whole kingdom ; for the high court of parliament was the court of council ; the king's court was the court of law ; and the king was the chief magistrate. The only difference betwixt the king and an inferior chief magistrate was in the circle and duration of their authority ; the trust of the one was annual, and confined within the walls of his own city ; that of the other was for life, and extended over the whole kingdom.

Thus our Saxon forefathers bade the fairest of any men to obtain a government formed upon the principles of wisdom ; and their high sense upon this matter is most emphatically expressed by the name they gave to their parliament ; which, as hath been said, they called the wittena-gemot, or an assembly of wise men.

We have made this abstract of our author's account of Saxon government, as it is the grand object which he has in view in most of his arguments, and as he thinks it the birth-right of Englishmen, who have always been injured in proportion as it has been violated.

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This admirable constitution received a desperate wound from William of Normandy, of which, in this gentleman's opinion, it is not yet recovered. We shall inform our readers, in his own words, how much we, as well as many other states, have been obliged to priests for political favours.

‘ Before I proceed to observe the destruction that was made in the constitution, or mode of government, by the fatal union of the church with William of Normandy, I must not forget to take notice, that I have not given the clergy a place in the Saxon parliaments; because they were foreign to the original institution, and only grafted themselves upon it, after it was established in England. But as they afterwards obtained so considerable a share, both in the legislative authority, and the administration of the government, it may not be amiss, to give some account how they came by it.

‘ The Roman pontiff had already extended his plan of church power, to a great degree; and the nature of the government introduced into Europe, by the northern nations, greatly contributed to his success. All history is full of the dreadful consequences, that have attended the baneful influence, which every religious hierarchy hath always had, upon the bulk of mankind. And, a government, founded upon the elective power of the people, where their favour was the high road to riches, power, and grandeur, gave a fine opportunity to such an artful, designing set of men, by their intrigues, and influence, to procure themselves, or their devotees, to be elected into the chief magistracy of the towns, and country divisions. By this means they possessed themselves, in a great measure, of the legislative authority; and consequently became, in proportion, masters of the state. For whoever is master of the legislative authority, in any state, is undoubtedly master of that state.

‘ Having thus taken possession, as it were of the mansion, they were not long before they began to plunder it. However, they first established, and secured, the power of the church, by a variety of laws, made in her favour; and defended them by every ecclesiastical establishment, that papal cunning could invent. So that they were now prepared to receive, in the name of the church, all the riches, honours, and power, which they could, by any means, obtain. And what is more, they knew too how to keep them, when they had obtained them. For, according to their maxim, whatever was given to the church, was given to God; and, therefore, was never afterwards subject to be taken away, by any earthly power whatever.

‘ Thus they endeavoured to provide against all revolutions in the state, that the property of the clergy might always be safe, under the name of the church. Upon this ground, the clergy have grafted themselves, upon every state in Europe. And as they are plants that will grow in any soil, they have taken such deep root, that scarce any state, except Holland, hath been so unfriendly to their vegetation, as to exclude them from having some share in government; though they have no more business with ours, as a separate body of men, than the company of apothecaries, or parish clerks.

‘ It is surprising that mankind should ever be so inconsiderate, as to suffer any religious order of men to form an independent interest in the state; which must, from the engrossing principles upon which it is founded, be evidently destructive to the society to which it belongs. For while the church was continually acquiring riches, and power, and never discharging either, it must follow, that the clergy would, in a short time, be the richest, and most powerful body of men in any state, where they were thus established. Such was the situation, of this kingdom, at the death of Edward the Confessor; when England may be said to be governed by the power, and influence of the clergy. And we shall see, presently, how these shepherds betrayed their flocks, and surrendered them to the Norman tyranny.

‘ Under all tyranny, whether of kings, or priests, or both, it is the people, who are to be made the sacrifice; it is the people, who are to be plundered of their property; it is the people, who are to wear the yoke of slavery; it is they, who are to be made hewers of wood, and drawers of water. But so long as the English government continued upon the original principles, upon which it was founded; and the people annually exercised their elective power; so long it was out of the power either of the king, or the clergy, to commit any acts of violence with impunity.

‘ Indeed the clergy might recommend, and the people might consent to many things, that were wrong, and even ruinous in their consequences; yet the latter had always, in their own hand, a correcting remedy for all their errors. It was this correcting power, in the people, that hung, like a millstone, over the pride, and riches, of the clergy; and made them apprehensive that, at some time or other, it would crush them to pieces; and put an end to all their schemes of authority, riches, and grandeur.

‘ The parliament, in the reign of Edward the Confessor, had given such a specimen of their correcting power, as was enough to shake the foundation of the papal chair; and that  
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was by banishing Robert, archbishop of Canterbury, as an incendiary, and fomentor of divisions between the king and his subjects; and appointing, one Stigand, archbishop in his room. By this they saw, there was only one way to avoid the danger, and preserve, and extend their tyranny over the people; and that was, to destroy the elective power, and establish an arbitrary government, in the state. This they were so bold as to attempt, and so happy as to see effected, by William the Bastard, duke of Normandy; who, in the year one thousand and sixty-six, put an end to the Saxon mode of government, which had subsisted for six hundred years.

On the death of Edward the Confessor, the last of the Saxon kings, Harold, an Englishman of great abilities, and virtue, and William the Bastard, duke of Normandy, were competitors for the British crown. Harold's interest was espoused by the people, and William's by the clergy; as they concluded that his tyrannical principles would induce him to make them the instruments of his despotism, and raise them, for that purpose, to wealth and dignities. The pontiff of Rome co-operated with the English priests in favour of William; he sent him a consecrated standard, a golden Agnus Dei, and one of St. Peter's hairs; and excommunicated every man who should oppose him.

After the fatal and ever-memorable battle of Hastings, fought on the 14th of October, 1066, in which Harold was slain, while the generous friends of liberty were endeavouring to frustrate the success of the victor, and fix Edgar Atheling upon the throne of England, the clergy, by their intrigues, brought over the inhabitants of London to the party of the victor, went to Berkhamstead in a body, and there swore allegiance to him.

Thus William I. obtained the crown of England by the baneful influence of the *clergy*, not by the power of his sword as they would intimate by giving him the surname of Conqueror. From this time civil and religious tyranny walked hand in hand, two monsters before unknown in England. The subject was totally deprived of his power of election, and of his property, at the caprice of the tyrant; who, amongst his other arbitrary extravagancies, made the dignitaries of the church members of his great political council.

Our author observes that the nation groaned under this tyranny for 147 years; till the barons, by their bravery and resolution, obtained the Great Charter in the minority of Henry III. He observes that the acts of the English kings after the Saxon times in favour of the liberty of the subject were very improperly called grants; for that by them they only gave

back to the people what had been injuriously taken from them; and brought them nearer their genuine and pure constitution.

We shall now pass on to his reflexions on the reign of Charles I. the next most remarkable period of the English annals.

The generous impartiality of this gentleman does credit to his acuteness and spirit. Notwithstanding his just severity on the arbitrary measures of Charles I. he is far from ranking the members of the long parliament with the most distinguished patriots of antiquity, however highly they may be revered by our modish politicians. For their instruction, and to do justice to our author, we shall quote his following remarks on that parliament.

‘ There is no chief magistrate, no political body of men, call them by what name you please, whether the many, or the few, let them be ever so wise, ever so virtuous, ever so moderate, or high in your expectation, at the entrance upon their office, but what will (if you once make them powerful, and fix them above your own control) most certainly degenerate into tyrants, and make you slaves. This doctrine was amply verified, in the conduct of this parliament. However, at the time of passing the act, by which they were not to be dissolved without their own consent, it was doubtful, whether they intended to make use of their power to establish the constitution upon a solid foundation, or to destroy it altogether. But their intention became afterwards very manifest, when they delivered their remonstrance to the king, dated December 1st, 1641.

‘ In this remonstrance, they declare, “ That they had secured the property of the subject to himself, by reducing the pretended prerogative of the king within the limits of law, and prevented, for the future, his taxing the subject, or charging their estates without the consent of parliament. That they had secured the liberty of the subject, by abolishing all the arbitrary courts of law, and reducing others within their due bounds. That they had made an example of evil counsellors, and instruments of past grievances; by which no man, for the future, durst obey the king’s illegal commands. That they had repealed many obsolete laws, which had been a cover for many grievances. They acknowledge the king, during this parliament, had passed more good laws, for the advantage of the subject, than had received the royal assent for many ages. And as a matter above all the rest, that the king had passed an act for triennial parliaments, which, as they themselves say, afforded a perpetual spring of remedies for the future.”

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‘ If then they had rectified what was amiss, in times past, and provided a remedy for the time to come, what had they more to do? Nothing, but to consent to their own dissolution, and renounce that unconstitutional power they had become possessed of, and leave the state to that perpetual spring of remedies, which they had provided for the future.

‘ Had they done this, they had done like honest men. But a dissolution of their power was far from their thoughts. The last mentioned remonstrance can be considered as nothing less than a cause of further quarrel, in which they might seek a pretence to continue their authority. For they had now drunk deep of that diabolical spring, which intoxicates all mankind, and renders their thirst of power insatiable. They had obtained a right, by law, to their seats in parliament, during their own pleasure; and it is very evident they never pleased to rise, till they were forced out of the house, by a file of musketeers, under the command of Oliver Cromwell.

‘ To this infernal principle, the thirst of power, I must ascribe that unrelenting vengeance, with which the parliament pursued the king, through the whole course of a most bloody war; because he was the greatest obstruction to the establishment of their intended commonwealth, and consequently to the establishment of their intended power, and tyranny, over their own constituents. We shall not stay to make any remarks upon the war, but only observe, that the parliament never gave the king one moment’s respite, till they brought his head to the block, and made way, through his blood, to establish their own sovereign authority.

‘ With the king fell the house of lords, which, indeed, had been but too instrumental in pulling down the REGAL PART of our government, and thus destroying that just division of power, which constitutes the beauty and strength of our constitution. Thus all degrees of power, in the state, were at once swallowed up in the house of commons: and the people left to bewail the dreadful consequence of their own credulity, with their lives, liberty, and property, at the mercy of these traitors to their trust. The people were now more slaves, to their own representatives, than they had ever been to the king; for WHERE ANNUAL ELECTION ENDS, THERE SLAVERY BEGINS, whatever that power be that bars such election.

‘ The spirit of our English constitutional liberty, is founded upon the annual exercise of our elective rights; and not in having a fixed representative body of men, in parliament. The house of commons were no longer the representatives of

the people, than they were constitutionally so, that is, for one year; agreeable to the ancient law of the land, and confirmed by a statute of Edward III. which declares, "That parliaments should be holden every year, or oftener, if need be, for the redress of divers mischiefs and grievances that daily happen." They were not the more the representatives of the people, though they first elected them, because they afterwards continued themselves, by their own authority, during their pleasure.

' Men of cool reflection, upon these historical events, (when they had seen, in this great struggle for power between the king and parliament, every nerve of the constitution exerted, upon one side, or the other, and every constitutional right claimed, on both sides, which might contribute to their success) justly concluded, **THAT ENGLAND COULD NEVER BE BROUGHT INTO SLAVERY, BUT BY PARLIAMENTS THEMSELVES.**

' It is very evident that the great barrier, of our constitutional liberty, consists in an inseparable union of interests, between the house of commons, and the people; which can only subsist by annual election. And that Charles I. by endeavouring to govern without parliaments, had only cemented this union, and made this barrier impenetrable against himself; as it had been against every king, who had attempted to destroy it, since Henry III.

' But when the house of commons came to divide from the people, and set up a separate interest for themselves, it was but too evident, they could impose all manner of insult, and outrage, as well as any single-handed tyrant whatever. They had no more regard to the ancient form of government, to the rights, privileges, and franchises of the people, than William the Conqueror, or any other tyrant, since his time. Indeed, after they durst so impiously, and treacherously destroy the elective power of the people, by consenting to a law for their own duration, it is no wonder they should **MURDER THE KING, DESTROY THE HOUSE OF LORDS, AND MAKE SLAVES OF THE WHOLE REALM.**'

' This writer observes, with great justice, that neither William the Norman, Charles I. nor the rebel-parliament exercised more tyranny over the nation than Charles II. and his pensioned parliament, which he continued by prorogation from time to time for eighteen years. By this corrupt, and servile parliament, and by a standing army, which was introduced in his reign, the laws were no longer any protection to the innocent; judgment, and justice were directed by court-policy; severity and cruelty took the place of mercy and moderation;

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flitting of noses, cutting of ears, whipping, pilloring, branding, fining, imprisoning, hanging, and beheading, were the constant lot of those who had virtue enough to speak, write, or act in defence of constitutional liberty.

He further remarks, that in this reign the people of England had been restrained from their elective rights for fifty years; for twelve years under the tyranny of Charles I. for twenty years under the tyranny of the long parliament; and eighteen years under Charles II. and his pensioned parliament. There were only two regular elections for fifty years; one in the year 1640, which produced the long parliament; and one in 1660, which produced the pensioned parliament of Charles II.

Our author, never losing sight of his favourite object, inveighs severely against the convocation for proposing, in vague terms, frequent parliaments, at the Revolution, when they had it in their power to stipulate with William for annual parliaments, and to restore the constitution to its proper footing. The subsequent act for triennial parliaments; the law for a landed qualification of the members of the house of commons, made in the reign of queen Anne; and that for septennial parliaments made in the reign of George I. he mentions with indignation, and pronounces them subversive of the rights of a free people.

‘ From this time, says he (the time of the qualifying act) therefore, many of our subsequent laws, and especially those respecting property, trade, and taxation, have become partial laws; and have been made to operate, in a manner, for the sole advantage of the rich in land. All laws will be partial, that are made by only one part of the people; or, in other words, by one class of the people. From this selfish principle proceeds the partial, arbitrary, and tyrannical spirit of our game-laws; so that now no man can neither fish, or shoot, without having a qualification in land. Indeed all this tribe of laws are so pitifully partial, mean, poor, and wretched, that they would disgrace the petty tyrants of Barbary.

‘ They have engrossed, within a line of their own drawing, all hares, wild fowl, and fish, that are natives of this kingdom; which, in their own nature, being wild, and wandering, and not subject to restraint, are, therefore, the natural right of the first man that can catch them. But these laws, have not only subverted this natural right of mankind, but established their own, with a bitterness little less than cruelty; for they are guarded and defended with the same selfish spirit, that the most niggardly miser would guard his treasure. So that a poor man cannot entertain his longing wife, with a  
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gudgeon, of his own catching, without being guilty of felony; or kill a partridge, without fine and imprisonment. Nay more than this, no man dare touch one of these prohibited bodies, even when they are dead, under a penalty of five pounds, without being first franked with the hand of one of these qualified engrossers. In short, they have defended these laws, with the same care, that I hope to see the house of commons defended, from place-men, pensioners, and contractors; that is, by all the locks, bolts, and bars, that the ingenuity of man can contrive, or invent.'—

'I shall now speak to the septennial law of George I. which has confirmed the aristocracy introduced at the Revolution. Besides, this law hath removed the constitutional ground of the Englishman's boasted right of disposing of his own money, for the service of the state, by electing a new house of commons, every time the king wanted a new supply, by vesting that power in a septennial house of commons, independent of the people. This was destroying that mutual bond of obligation between the king and his people, since the king was no longer obliged to his people to give their money, while the house of commons could take it away, without their consent. It was creating, in the house of commons, a dependance upon the king, for their continuance; and not upon the people for their election. It was destroying that confidence between the commons and the people, which had been the support of the constitution for many ages; and robbing the people of their remedy for all grievances. It was, in effect, reducing the government to the same state as under Charles II. for the injury done to the people, was the same, whether they were deprived of their annual elective rights, by the prerogative of Charles II. or by an act of George I.'

In the two last chapters of his book he treats of the power of juries, and the right of the parliament to tax our colonies. He insists that juries should be considered as judges of law as well as of fact; otherwise they must often forward arbitrary decisions.—What he urges on this subject he enforces with strong precedents and arguments. He warns juries not to be intimidated in the discharge of their office by any power upon earth; for they are only responsible to God, and their conscience.

The constitutional right of the British parliament to tax our distant provinces, he evinces so clearly, that we cannot think it would be disputed by any unprejudiced and sensible American who should read this part of his work. But such a partial tax as that of the stamp-act he shews to be unconstitutional, and severely condemns. He would have all our taxation-



ation-laws become general laws, and affect every part of the community alike; so that no tax may be payed by our distant provinces, but what we shall be obliged to pay, in the same manner and proportion, at home.

To effect this, and every other salutary measure of government, he desires the Americans to fix their eyes upon the first principle of the constitution, which is the annual exercise of the elective power of the people; and unite with their brethren in England, to restore, and maintain it upon its genuine foundation, so that it may operate freely, and never hereafter be restrained, and subverted, either by the *prerogative of the crown*, or by *acts of parliament*.

Though we are disposed to pay the sincerest deference to this author for his impartiality, his knowledge of our constitution, and his strength of argument, we must beg leave to observe that his plan for the redress of our grievances will, in all probability, not be practicable either in this age, or the next. A great mind is subject to enthusiasm; and when it is heated with a favourite project, it is apt, with too much security, to anticipate its completion. The manners of the nation must be totally changed before annual parliaments can take place. Mere conviction that any political scheme would have good effects, will not operate upon a corrupt and luxurious people. The disuse of annual parliaments has never been owing to an ignorance of our public interest; but to our general depravity. A people accustomed to simplicity, to be contented with what nature requires, will bear equal, and salutary laws; but how are they to be obtruded upon profligacy armed with power, or upon the lower classes of a community, equally venal and rapacious? Mankind, in proportion as their imaginary wants augment, will be less actuated with the spirit of universal benevolence. This is an indisputable truth in the moral history of human nature. Annual parliaments, says our author, would eradicate national corruption. He then who would revive annual parliaments in England, should find out an expedient to make pride and moderation, selfishness and generosity, compatible.

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III. *Logic, or Rational Thoughts on the Powers of the Human Understanding; with their Use and Application in the Knowledge and Search of Truth. Translated from the German of baron Wolffius. To which is prefixed, a Life of the Author. 8vo. 4s. Hawes and Co.*

THE same and reputation of baron Wolffius is so well established in the learned world, that whatever work bears his name, must of necessity demand attention.

Christian

Christian Wolf, or Wolffius, (according to his biographer) was born in the year 1679, at Breslaw, the capital of Silesia. In the beginning of the following century, he published his first work, entitled, *De Philosophia Practica Universalis Methodo Mathematica conscripta*; this was received with great applause, and may be looked upon as a presage of his future abilities. From the period just mentioned to the time of his death, in the year 1754, scarcely a year passed but was distinguished by some learned and important work. In 1736, he published the first part of his famous *Natural Theology*; the subject of it was the demonstration of the being and attributes of God, deduced from our sensible experience. This work was dedicated to count Charles of Schonbron, at that time bishop of Bamberg and Wirtzburg: a good judge, as well as patron of learning. The year following, he published the second part of this work, and inscribed it to the celebrated cardinal Fleury. This book will remain a lasting monument of the great abilities of Wolffius. The most important truths concerning God are here demonstrated, in opposition to Spinozists, Pantheists, Epicureans, and Sceptics.—This short account will convey a general idea of our author and his writings; but if our readers should be desirous of receiving further information, we refer them to a very exact catalogue inserted in the Life of the author, prefixed to the work under consideration.

The science of Logic, cleared as it now is from the jargon of the schools, is eminently serviceable to separate falsehood from truth, and essentially necessary in an application to mathematical demonstrations. The artificial logic does not differ from the natural, but may be looked upon as a distinct explanation of it, as will be found exemplified in the work before us, by a variety of instances. The author has divided his subject into sixteen chapters, prefaced with some preliminary discourses on the subject of philanthropy.

In the first chapter, which treats of Notions or Ideas, there will be found some small contrariety of opinion between our author, and our great countryman Mr. Locke, respecting *the Origin of Ideas*. That our readers, however, may judge for themselves of the method and precision with which the subject of this book is treated, we shall give a specimen from the last chapter entitled, The Method concerning a Habit in the Practice of Logic.

‘ In books, written in a superficial manner, the logical rules, are not only overlooked, but transgressed. And thus defects and errors offer in them to remark; the former, from the neglect of logical rules, by omitting what ought not to be omitted;



ted ; the latter, from acting against these rules. In the practice of logic, the knowledge of defects and errors is not without its utility, as we may thereby avoid the former, and be on our guard against the latter. Whatever we learn from experience takes a firmer hold on us, and sinks deeper into the mind, than all we discover by the powers of the understanding, especially in the case of our moral actions. And thus we may peruse books, imperfectly written, and examine them by logical rules, in order to find out their defects and errors, pass a more accurate judgment on them, and to be a caution to ourselves. And it very often happens, that by correcting the defects and errors of others, we at the same time improve ourselves. And thus books, in other respects good for nothing, procure us this benefit, namely, to render us fitter for the acquisition of solid knowledge. Besides, that whoever is fond of such knowledge becomes more ardent in the pursuit thereof, the more sensible he is of the defects and errors such are subject to, who take a superficial survey of things, and give too much place to precipitation.

‘ Before one can well pass a judgment on the defects and errors of others, he must be able to perform well himself. For in order to pass a judgment on defects and errors, we must be qualified to judge, whether another has been guilty of omissions, or has miscarried in any other respect illogically. And therefore, in order not to precipitate our judgment, we must not only be fully masters of the logical rules, but also know how to apply them occasionally : and consequently, be previously capable of performing well ourselves, before ever we presume to pass a judgment, in what respect another has miscarried. As we therefore, first of all come to learn how rightly to understand the rules of logic, with the manner of their application, after having perused writings solidly executed, and besides, considered, how they fully satisfy every logical requisition ; we must first peruse with due attention, books written with solidity, before we venture on such as are executed with less solidity ; and first acquire a habit of the practice of logic, before we presume to judge, in what manner others have miscarried.

‘ To venture first to examine defects and errors, while destitute of solid knowledge ourselves, would be to endanger a miscarriage, and make us often deem as errors, what are far from being such ; which would the more readily happen, if altogether destitute of genuine logical rules, which can no better way be brought to the test, than by examining books written with solidity, especially in imitation of the ancients in their geometrical demonstrations, to whose justness or rigour, no-

thing

thing can reasonably be excepted. It is, alas! but too common to observe, that when people, who have learned no system of genuine logic, much less are capable of making a due application thereof, come to the perusal of books executed with solidity, they imagine, they have discovered defects and errors in places, where the greatest accuracy prevails. They find fault with definitions, for the very reason they ought to be commended; with the order of propositions and their demonstrations, for the very thing they are most worthy of praise, if such persons had attained the habit of genuine logic. And even others, who have laid a good foundation in logical knowledge, and, by means of mathematics, have attained to some ability therein, yet, like novices, blunder every where, and deem as wrong, what as yet they understand not, or what had not till then offered to their mind, or what they overlooked in their noviciate exercises. From all which it may be abundantly seen, what great caution is necessary in examining defects and errors, committed against logical rules; especially, as a great deal may have the appearance of being erroneous, which would be found just and right, did we know how to distinguish well the operations of the understanding from the words in which they are expressed. And thus we must guard against all precipitation, especially in examining the writings of those, who have given proofs of their ability; so as not lightly to deem as faults, what we are at a loss about understanding, but wait, whether, when in time come to greater ripeness of judgment, we may not have a different view of things. What I here write, I can sufficiently recommend from my own experience. Besides, there accrues other damage from the prematurely applying ourselves to the finding out defects and errors; namely, the being puffed up with a vain conceit of ourselves, and having in contempt, what is in itself really good and laudable; and thereby coming to take greater pleasure in finding fault, than in acquiring useful and solid knowledge; on which to enlarge, is not our present business.

As we learn from a note, in p. 63, that this translation was made from an edition printed in 1744, we cannot help expressing our surprize that it did not make its appearance at an earlier period.—The translation is well executed, and the sense of the author, a few mistakes excepted, faithfully preserved,



IV. *Archæologia : or Miscellaneous Tracts relating to Antiquity.*  
*Published by the Society of Antiquaries of London. Vol. I. 4to.*  
*15s. in Sheets. Whiston.*

**B**Efore we enumerate the contents of this volume, it is necessary to give some account of the association, by order of which it is now ushered into the world.

The Society of Antiquaries appears to have been founded in 1572, (the 14th year of the reign of Elizabeth) by archbishop Parker. The members assembled for the space of near twenty years, at the house of Sir Robert Cotton; and in 1589, applied to the queen for a charter of incorporation, and for some public building in which they might meet, as well as fix their future library. For this purpose, they drew up a petition, which was signed by Sir John Dodderidge, and Sir James Lee; but it should seem, that their hopes were frustrated by the death of her majesty. Before this event happened, their meetings were held at the apartments of Sir Willam Dethick, garter king at arms; and minutes of their proceedings were duly registered.

The society subsisted till the suspicious temper of James I. was alarmed for the arcana of his government, &c. and thought fit to dissolve it. From the year 1604, or thereabouts, the accounts relative to the state in which it remained are very imperfect; though it is generally believed, that the members ceased to assemble as an incorporate body till the beginning of the present century. It is sufficient to add, that their minutes begin Feb. 5, 1717-18, and that a charter of incorporation was granted to them in 1751, by his late majesty king George the second.

From their first settlement in their present house in Chancery-Lane, the society had formed a design of communicating their discoveries, &c. to the world; and this has been done in the volume before us, which we are to consider as the fore-runner of a series of others.

Before the Table of Contents, which we shall transcribe, is exhibited a speech delivered by the rev. Dr. Milles, dean of Exeter, on his succeeding the late Dr. Lyttleton, bishop of Carlisle, as president of this society. This speech is but an indifferent prologue to the work, as it contains all the cant of an advertisement from a successful candidate, who had offered himself to a county on the decease of the late knight of the shire. Dr. Milles may be a worthy successor to Toms Hearne or Rawlinson; but we will venture to say, that he is a most ungraceful panegyrist; and may add, that when the time approaches in which we are to be gathered to the critics of  
for-

former ages, we shall not be very anxious that he should survive to pronounce our funeral orations.

‘ Table of C O N T E N T S.

- ‘ 1. Some observations on the antiquity and use of beacons, more particularly here in England. By Mr. Professor Ward, of Gresham-College.
- ‘ 2. The order of the Maundy made at Greenwich, March 19, 1572, By William Lambarde.
- ‘ 3. Account of New-Year’s Gifts presented to queen Elizabeth, 1584-5, communicated by bishop Lyttleton.
- ‘ 4. Extracts from the churchwardens accompts of the parish of St. Helens, Abington, Berkshire, from 1 Philip and Mary, to 34 Elizabeth; now in the possession of the reverend Mr. George Benson, with some observations on them by professor Ward.
- ‘ 5. Observations on Shrines, by John Loveday, of Caversham, esq.
- ‘ 6. Letter from Mr. Smart Lethieullier to Mr. Gale, relating to the shrine of St. Hugh, a crucified child at Lincoln.
- ‘ 7. Letter from Maurice Johnson, esq. to Mr. New, relating to the registers of the bishops of Lincoln.
- ‘ 8. Extract of a letter from the same, to William Bogdani, esq. Oct. 7, 1741, concerning an extraordinary interment at Lincoln.
- ‘ 9. Dissertation on the monument of Edward the Confessor, by Mr. Vertue, 1736.
- ‘ 10. The sanctuary at Westminster, by Dr. Stukeley.
- ‘ 11. Account of Lesnes Abbey, by Dr. Stukely, 1753.
- ‘ \* 11. On the first peopling of this island, by Dr. Haviland, 1755.
- ‘ 12. Part of a letter from Mr. Lethieullier to Mr. Gale, concerning the old Roman roads.
- ‘ 13. Part of a letter from Mr. Richard Willis, on the same.
- ‘ 14. Some account of the course of Ermine-Street through Northamptonshire, and of a Roman burying place by the side of it, by Charles Frederick, esq.
- ‘ 15. Part of a letter from Mr. Thomas Percival, dated Royston, July 8, 1760, on the same.
- ‘ 16. Mr. Watson on the situation of Coccium.
- ‘ 18. Part of a letter from Mr. Lethieullier to bishop Lyttleton, on some antiquities found in Essex.
- ‘ 19. Part of a letter from the same to Mr. Vertue, on some antiquities at Bourdeaux.
- ‘ 20. Mr. Lewis on the ancient ports of Richborough and Sandwich.

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- ' 21. Description of Wetheral cells in Cumberland, by William Milborne, esq.
- ' 22. Particulars relating to John Hardyng, and the records he recovered from Scotland.
- ' 23. A petition of the city of Winchester to Henry VI, 1450.
- ' 24. A brief relation of the miraculous victory over the first-formed army of the Irish, soon after the rebellion which broke out October 23, 1641.
- ' 25. Remarks on it by Mr. Bowman,
- ' 26. An inscription to Lucius Aurelius Verus, explained by the same,
- ' 27. An intaglio of Antinous, under the figure of Mercury, on a cornelian, explained by the same.
- ' 28. On the Trajan and Antonine pillars at Rome, by Martin Folkes, esq.
- ' 29. Observations on the brass equestrian statue in the capitol at Rome, by the same.
- ' 30. Notes on the walls of ancient Rome, by D. Wray, esq.
- ' 31. Mr. Talman's letter relating to a collection of Italian drawings.
- ' 32. Extracts relating to a statue of Venus.
- ' 33. Extract of a letter from Dr. Tovey to Dr. Rawlinson, 1744, on a Roman brick.
- ' 34. Dissertation on the antiquity of brick buildings in England, by bishop Lyttleton.
- ' 35. Part of a letter from Mr. Booth, to Mr. Ames, on some Arabic and Roman numerals found on a stone in the foundation of the Black Swan Inn, Holborn.
- ' 36. Some account of St. Peter's Church in the East, Oxon, from an old MS. communicated by Mr. James Theobald.
- ' 37. Some observations on an antique marble of the earl of Pembroke, by Mr. Pegge.
- ' 38. Dissertation on an Anglo-Saxon jewel, by the same,
- ' 39. An historical dissertation on the ancient Danish horn, kept in the cathedral of the church of York. A. D. 1718, by Samuel Gale, esq. presented by Dr. Stukeley to the Antiquary Society, Feb. 20. 1755.
- ' 40. A dissertation on Cæsar's passage over the Thames, by the same.
- ' 41. Of the courts of Pypowder, by Dr. Pettingall.
- ' \* 41. An ancient indenture relating to a burgess in parliament.
- ' 42. Philological letters from the celebrated critic William Baxter, to the late Dr. Geakey, when first entered at Cambridge.

' 43. An original letter from the Black Prince to the bishop of Worcester, on the taking of the French king prisoner at the battle of Poitiers.

' 44. Some account of a Roman station lately discovered on the borders of Yorkshire. By Mr. Watson.

' 45. A mistaken passage in Bede's Ecclesiastical History, explained. By the same.

' 46. A Roman inscription on a rock in Shawk quarries, in Great Dalston, Cumberland. By bishop Lyttleton.

' 47. On the ancient Camelon and the Picts. By Mr. Walker.

' 48. Dissertation Litteraire sur une colonie Egyptienne etablie à Athènes. Par Fred. Samuel Schmidt, de Berne.

' 49. Ogmios Luciani ex Celticismo illustratus, auctore, F. S. Schmidt, Helvet. Bernas.

' 50. Observations on the Welsh Castles. By the honourable Daines Barrington.

' 51. An account of some remains of Roman and other antiquities, in and near the county of Brecknock, in South-Wales. By John Strange, esq.

' 52. An extract relating to the Round Tower at Ardmore, in Ireland. By Mr. Peter Collinson.

' 53. An inscription on a Roman altar, found at Brough on the Sands, in Cumberland. Explained by bishop Lyttleton.

' 54. Copy of a letter from the rev. Dr. James Garden, professor of Theology in the King's College, Aberdeen, to Mr. Aubrey.

' 55. Of the introduction, progress, state, and condition of the vine in Britain. By Mr. Pegge.

' 56. Copy of a letter relating to an ancient Greek inscription, from Mr. Thomas Blackwell, Greek Professor in Marishal-College, Aberdeen, to Mr. J. Ames.

' 57. A copy of a deed in Latin and Saxon, of Odo, bishop of Baieux, with some observations thereon, by Mr. Pegge.

' 58. The manner of burienge great persons in ancient tymes: from a MS. in the possession of Sir William Dolben, bart.

' 59. An extract relating to the burial of king Edward IV. From a MS. of the late Mr. Anstis, now in the possession of Thomas Astle, esq.

' 60. A remembrance of the order and manner of the burial of Mary queen of Scots.

' 61. Observations on the wardrobe account for 1483; wherein are contained the deliveries made for the coronation of king Richard III. and some other particulars relative to the history of that monarch. By the rev. Dr. Milles, dean of Exeter, president of the society.'



Justice obliges us to declare, that many of these pieces are frivolous and without value, if their importance to society be at all received into consideration. They contain nothing that can throw any light on the laws, government, or manners of the darker ages. They serve, indeed, to clear up a few points of idle curiosity, and revive a still greater number of occurrences which have been not undeservedly forgotten. The cornice and the freeze seems to have been the general study of these investigators of remote objects, while the useful parts of the great fabric of antiquity have been left unnoticed in the course of their laborious but ill-directed researches.

The plates to this work are executed in a manner unworthy of so flourishing a society as that of the Antiquaries. We hope, however, in the succeeding volumes, they will pay a little more regard to the decoration of their work, as well as to the quality of the materials of which it is to be composed.

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V. *A Journey into Siberia, made by Order of the King of France. By l'Abbé Chappe d'Auteroche, of the Royal Academy at Paris, in 1761, 4to. 1l. 1s. Jefferies.*

THE two late transits of Venus over the disk of the sun, have given occasion to various journeys and expeditions for determining by observation the parallax, that great desideratum among astronomers.

The present journey, the account of which we are now reviewing, was made, as the title page informs us, by order of the French king, to Tobolski, the capital of Siberia, reckoned the most convenient spot in the globe for making those observations, of which, and the result of them, we have, however, received no information from this work, which is entirely confined to the subjects mentioned in the title.

The translator has made considerable alterations in the plan and composition of the original; for which we think he assigns very sufficient reasons in the Preface. The author, M. l'Abbé Chappe d'Auteroche, appears to have been a very diligent observer, and to have had the object of his journey extremely at heart. An adventure he met with at Vakzarina, will sufficiently display this, and give also a diverting instance of the ignorance and superstition of uncultivated human nature, and of the use which an artful person may make of it. Take it in his own words.

‘ ——— I was not more than twenty-five leagues distant from Tobolsky, so that I could have got there in twelve hours, and just as I thought all my fatigues at an end, I began to be afraid of missing my observation. I could not bear up against this idea; a cold sweat came all over me, attended with an universal dejection. I was pre-

sently roused from this situation by the agitation of my mind, and proposed that a kind of way should be made over the ice with boards or branches of trees; but the people were so obstinate, that they found all my proposals impracticable, and peremptorily refused undertaking them. This made such an impression on me, that I was inclined to force them to go along with me; but the project which then came into my head, of buying up the horses and conducting ourselves, made me a little more calm. I went out for a moment to consider what I should do, and imagined this last scheme was the most eligible; as my attendants seemed resolved never to leave me. I came into the house again pretty calm, called for something for supper, and gave brandy to every body; as the first thing necessary, after what had passed, was to bring people into good humour again.

‘ In the mean-time my thermometer was brought me, and I fixed it against the wall, to determine the heat of this place, which was suffocating. The people were as much surprized at this instrument, as the inhabitants of Kuzmodemiansk had been at the barometer, which they took for a clock. The thermometer had the greater effect on the people of Vakfarina, as it rose with great velocity when brought out of the cold air into a very hot stove. Observing they were very attentive to this phenomenon, I told them, without any particular intention, that the thermometer pointed out heat and cold; that the mercury rose in the first, and fell in the last instance. This simple explanation was not understood; they thought there was something wonderful in the instrument, which I soon perceived, and determined to take my advantage of it. The thermometer presently rose to twenty-five degrees, I then took hold of it, and very confidently told them, that by carrying it out of doors it would shew us whether there was any danger in crossing the river; and that if there was not, it would fall down to a certain point which I shewed them. This point was one degree below 0: the thermometer, at this time, was generally two or three degrees below that point in the open air; and the place I marked was more than four inches below the twenty-five degrees. They directly fixed the thermometer out of doors: I came in immediately, and spoke no more about going away. I soon perceived that ignorance and superstition were at work in their minds, already agitated by some expressions I had dropped about the design of my journey, and which they understood no more than the use of some of my instruments they had seen.

‘ I was employed in making them drink, when the most stubborn fellow among them, who had slipped out without my seeing him, came in again, and told me with enthusiasm, that the animal had got down below the mark. They all ran immediately to be convinced of this fact, and I had now no difficulty to struggle with, except that of hindering my interpreter from explaining that the mercury was not an animal. I presently got a sufficient number of horses, and the postilions went away immediately: the one who had been most sullen all the day, was now the warmest in the cause. I gave him the care of the sledge where my instruments were; he went foremost, and the others followed. As soon as we got out of the hamlet we discovered the river, and this was the only object we could discern, in the midst of the darkness which covered this hemisphere: the faint glimmering of the stars, reflected in the water, which flowed on the uneven surface of the ice, made us see the river at a distance, by the different shades of their dim light, and made an appear-



appearance of waves gently agitated. We soon came to the borders of the river, where all was profoundly silent. The first postilion was preparing to cross it, and stopped short. I stood upright on my sledge; and called out to him *shoupai* (go on); pushing, at the same time, my own postilion so violently, that he went on immediately. The first postilion, not willing to be overtaken, gets on at a still greater rate; the others follow, and we were on the other side of the river in an instant.

‘ I did not however enjoy the happiness of this moment as I should have done. I had but just crossed the river when I was seized with an universal tremor, accompanied with convulsive starts: my strength, which seemed to have increased the nearer I came to this instant, now forsook me all at once; so that I drank some *liqueur* I still had in the sledge. I soon found myself relieved, and fell asleep, in which situation I still remained when we stopped at the post of Chestakova. I left this place immediately, and in a few hours came to Dektereva, where I was to change horses for the last time. As the river Irtysh was still between me and the city of Tobolsky, I expected to meet with fresh difficulties from the people of this hamlet; but was glad to find myself deceived. The inhabitants still continued to cross the river at Tobolsky on the ice, because this passage being more frequented, the snow was so much beaten by the feet of men and beasts, that it was become united to, and consolidated with the ice, so as to make it thicker.

‘ At length I arrived at Tobolsky on the 10th of April, six days before the ice broke up, after having travelled on a sledge from St. Petersburg, about eight hundred leagues, or three hundred thousand and eighteen wersts, in a month, although I had been delayed by several accidents, and by the difficulty of getting horses.’

The agitations of his mind when like to be disappointed of his observation, the object of all his cares and labour, are likewise described in a very lively and pathetic manner.

‘ The event which occasioned my journey was now at hand, and the next day, being the sixth of June, was to satisfy all my inquisitiveness. M. de Soimanof, Count Pouskin, and the archbishop of Tobolsky, who all deserve more than I can say of them, having expressed a great desire of seeing this phenomenon, I had a tent pitched, in which I put a telescope for them and their families, that I might not be disturbed in my observation.

‘ On the 5th, I was employed all day in arranging my instruments, and resolved to pass the night in my observatory. Every circumstance seemed to answer my wishes, and to flatter me that my observation would be successful. The sky was clear, the sun sunk below the horizon, free from all vapors; the mild glimmering of the twilight, and the perfect stillness of the universe, completed my satisfaction, and added to the serenity of my mind. I made every body go to supper, but my contemplative situation prevented me from partaking of any food. This pleasure however did not last long, for as I went out about ten o’clock, to enjoy it in silence, I was distressed at the sight of some fogs, which partly deprived the stars of their light. I cast my eye all over the horizon, and was much dispirited on seeing already a number of clouds forming on all sides, which became thicker every instant; the darkness of the night still increased, the bright sky disappeared; and the whole hemisphere was soon overspread with one single black cloud, which

damped all my expectations, and threw me into a state of despondency.

‘ The observation of this transit gave the world an opportunity, for the first time of determining precisely the parallax of the sun. This phenomenon, expected for more than a century past, had fixed the attention of astronomers, who were all desirous of sharing the honor of it. The famous Halley, who foretold it, was the first who manifested its importance, and even on his death bed lamented the impossibility of his being witness of it. The whole learned world had taken all possible measures to assist the observation. Sovereign princes, although engaged in an expensive war, had neglected nothing that could insure the success of this important matter, which might enhance the glory of their annals, and at the same time be productive of the most substantial advantages to their subjects, and to mankind in general.

‘ The idea of returning to France, after a fruitless voyage ; of having exposed myself in vain to a variety of dangers, and to fatigues, under which I was supported only by the earnestness and expectation of success, which I was now deprived of by a cloud, at a time when I had the greatest reason to be assured of it, threw me into such a situation as can only be felt.

‘ I had not the trifling satisfaction of seeing any person who might share my anxiety. All my attendants had taken notice of it, but had gone into the observatory, where I found them fast asleep. I roused them all, they then left me alone, and I found myself relieved by their absence.

‘ In these dreadful agitations I passed the whole night ; I went out and came in again every instant, and could not continue a moment in the same position.

‘ Such trials must have been experienced, to be sensible of the exceeding pleasure I felt, when my hopes were revived by the rising of the sun. The clouds however were still so thick, that this region was yet involved in darkness, notwithstanding the light of the sun ; which was only distinguished by a reddish cast on the clouds : but an easterly wind drove this gloomy veil towards the west ; and soon exposed part of the sky at the horizon. This appearance increased by imperceptible degrees ; the clouds began to exhibit a whitish colour, which grew brighter every instant ; a pleasing satisfaction diffused itself through all my frame, and inspired me with a new kind of life. The clouds still continued to be dispersed, the face of nature became pleasant, every thing, in short, seemed to rejoice at the return of a fine day ; and as my hopes became more sanguine, the joy of my mind was still more complete.

‘ The governor, Mr. Pouskin, and their families, then came up, and shared my happiness. They were soon followed by the archbishop and some of the *archimandrites*. I had strengthened my guard, apprehending that I should be interrupted by a number of curious people, but this precaution proved unnecessary, as all the inhabitants had shut themselves up in the churches, or in their houses. Although the sun was not yet visible, it was evident however that he would soon make his appearance. I prepared for the observation, and the company went into the tent I had pitched for them. My watch-maker’s business was to write, and keep his eye on the clock, while my interpreter was employed in counting the time ; the calmness and serenity of the air had made me resolve to bring my instruments out of the observatory, that I might move them more readily. I soon perceived one of the borders of the sun, at  
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the time that Venus was to enter upon his disk ; but on the opposite border, which was still concealed by the clouds. I stood fixed with my eye to the telescope, wandering over the immense space between us and the sun a thousand times in a minute. I was troubled by the continuance of the cloud, which at length however disappeared, and perceiving that the planet was already immersed, I prepared to observe the most material appearance, the total entry. Although the sky was perfectly serene, yet my apprehensions were not yet at an end. The moment of the observation was now at hand ; I was seized with an universal shivering, and was obliged to collect all my thoughts, in order not to miss it. At length I observed this phasis, and felt an inward persuasion of the accuracy of my process. Pleasures of the like nature may sometimes be experienced ; but at this instant, I truly enjoyed that of my observation, and was delighted with the hopes of its being still useful to posterity, when I had quitted this life.

The two foregoing quotations are taken from the first chapter, which contains an account of our author's journey from France to Tobolsky, wherein he encountered hardships, which nothing but an ardent desire of knowledge, and of fulfilling the expectations of his sovereign, and of the Academy of Sciences, of which he was a member, could have enabled him to undergo. The second is a description of our author's return from Tobolsky to Petersburg, where he met with sufficient inconveniences, though not equal to what he had before undergone.

The subsequent part of this work, to p. 164, consists of geometrical observations on the different parts of the world through which our author travelled, namely, the longitudes and latitudes of places, determined by astronomical observations ; journals of the road, consisting of the distances from one place to another ; and the heights of the ground, at different places, above the level of the sea, determined by the altitude of the mercury in the barometer ; all conclusions from which we conceive, must, for obvious reasons, be very uncertain. Mineralogical observations next follow, and take up from page 164 to 227, in which any one but a professed metallurgist, could not but think our author too minute. The remaining three articles relating to natural history, namely, Of the tame and wild Animals, Birds, Fish, and Insects ; Of the Climate of Siberia, and other Provinces of Russia ; and a Table containing the Heights, with respect to the Sea, of Places in Siberia, where the greatest Cold has been observed ; contain nothing very remarkable, only a confutation of a vulgar error, that the excessive colds in Siberia are owing to the extraordinary height of the soil : in fact, our author proves, that the soil in that country is generally lower than in most parts in Europe.

The remainder of this work, treating of the government, religion, manners, &c. of the Russians, is more interesting to the generality of readers. The account which our author gives

of the revolution which placed Elizabeth on the throne, he tells us, he had from count Lestoc himself, the principal actor in it.

‘ The various revolutions Russia had already experienced, made way for others, and facilitated the success of them. The people, always enslaved, were not attached to their sovereign, either by laws or affection: so that the crown was exposed to every one who had courage enough to seize upon it, by policy or superior strength.

‘ Lestoc, a foreign surgeon, attached to the princess Elizabeth, daughter of Peter the First, in conjunction with an ambassador of an European power, formed the design of placing her upon the throne. Just as the design was going to be carried into execution, the regent was informed of it by advices she received from Brussels. She sent for the princess Elizabeth, and mentioned the circumstance immediately; firmly persuaded that she could not be able to impose upon her in the first instant of surprize. The countenance of the princess Elizabeth, and her mildness, convinced the regent of her innocence. Elizabeth went home, told Lestoc, that the conspiracy was discovered, and that she renounced the empire. Lestoc heard her, retired, and went to dispose every thing for fixing her upon the throne in a few hours.

‘ Lestoc, having seen the chief conspirators, went to the billiard-table towards eight in the evening; there he found a suspicious person, whom it was necessary to hinder from going about the town; the passion this spy had for play, made it easy for him to effect his purpose. He engaged him in a few games at billiards, and detained him till the arrival of one of his emissaries. Upon that, Lestoc soon finished his game. He went away almost immediately, and took a turn round the palace, to see that every thing was in its usual state. From thence he went to the parade, where he waited till eleven o'clock for another emissary, whom he had sent to general Munc's, and to count d'Osternan, the prime minister's house. Upon being informed that every thing was quiet, he returned to the princess Elizabeth, and had two sledges brought into her courtyard. With an air of satisfaction he told her, all was disposed for placing her on the throne. She rejected every proposal, and refused to hear any thing farther. He then took out of his pocket two small drawings hastily taken upon cards. One of them represented the princess Elizabeth in a convent, where they were cutting off her hair, and Lestoc was upon a scaffold. In the other, she was represented ascending the throne amidst the acclamations of the people. Lestoc, at the same time that he gave her these two drawings, desired her to chuse between the two situations; she chose the throne.

‘ Lestoc now spoke to her only about the success of the enterprise: he persuaded her to put on the ribband of the Order of Russia, and led her to her sledge. He placed himself behind her, with the late Mr. Woronzof, then page to the princess. There were two officers in the other sledge; and Elizabeth, attended only by four persons, advanced towards the palace, to seize upon the empire. Twenty soldiers, however, who had been gained over, waited for the princess as she passed along. She went directly up to the guard. At the first sight of this small troop, the drummer prepared to sound the alarm, Lestoc burst the drum at once with a knife. The princess appeared immediately, with that noble mien which captivated all hearts: she told the soldiers in a few words, that the sole right

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of the throne, which the regent had usurped, was vested in her, as daughter of Peter the First; then ordered them to take the oath of allegiance, and to follow her. She spoke to slaves; they prostrated themselves before her, and joined her small company. Lestoc distributed the confidential people in the most suspicious posts, and kept the rest along with him; their fidelity he was assured of, as he was always at hand to command them. All the guards of the palace yielded at the bare command of Elizabeth. She came at last to the door of the regent's chamber, who was fast asleep, and had the emperor her son, the young Iwan, by her side. Here Elizabeth first met with opposition; the officer on guard presented his bayonet, and not only put himself in a posture of defence, but also threatened to kill all those who should come forward. Lestoc immediately cried out to him with a loud voice, *Wretch, what dost thou mean? ask mercy of the Empress.* The slave instantly betrayed his sovereign; and Elizabeth entered the apartment with her followers. The regent had been awakened by the noise she had heard. The princess Elizabeth addressed her first, and the regent said, *What, madam, is it you?* She was directly seized, carried out of the palace, with the young Iwan her son, and conducted to the house of the princess in the same sledges which had brought her rival; where she was carefully watched. Elizabeth seated on the throne of her forefathers, commanded as empress in the palace, and all obeyed. In the mean time Lestoc sent some trusty soldiers to arrest Munic and d'Osternan. A few hours were scarce elapsed since the princess Elizabeth came out of her house, before the regent was dethroned. All suspicious persons were seized, and five or six thousand men took the oaths of allegiance to the princess Elizabeth, determined to murder both the regent and their emperor, if Elizabeth should command them, or to assassinate her, if the regent could possibly take the command for one instant. The rumour of the princess Elizabeth's accession to the throne began, however, to spread: but the persons who propagated the news in public, were looked upon as very dangerous people, so that it was customary to run away from them without answering one word.

Lestoc had an eye to every circumstance. While he was conducting his sovereign to the throne, the manifesto which proclaimed Elizabeth empress, was printing; and almost as soon as the sun shone upon the horizon, she was acknowledged throughout the capital, and soon after by the whole nation.

The regent, sent back at first into her own dominions with her son, had already got as far as Riga, when fresh orders came to stop her. Being brought back to St. Petersburg, she was there imprisoned for ever, as well as her son. Munic and d'Osternan were banished into Siberia; and in this revolution, which took place from the 5th to the 6th of October 1741, there was not one drop of blood spilt. The Empress Elizabeth reigned till the year 1762, frequently disturbed with the apprehensions of being dethroned in her turn. She sent for her nephew the duke of Holstein, and married him to a princess of Anhalt Zerbst.

Whoever is acquainted with the ingratitude of courts, will not be greatly surprised when he hears, that this count Lestoc was afterwards banished by this empress to Siberia, where he lived in the most rigorous confinement till her death.

In the article on religion, there is a curious account of a  
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of heretics among the Russians; which, we are sorry we have not room to insert.

In the article of manners, or customs, nothing can be more amusing than the following account of the Russian marriages, which, as it comes from an eye-witness, deserves a place here.

On the day appointed for the marriage ceremony, after the parties have been joined by a priest, as in our church, the lady's parents give an elegant supper, at which the husband's family is present, some friends, and a magician, who comes with an intent to counteract the witchcraft which might be practised by other magicians, to prevent the consummation of the marriage. The newly-married couple, attended by a godfather and a godmother, are conducted with the greatest ceremony into the nuptial chamber before supper.

The magician walks first, the godfather follows, conducting the bride: the bridegroom gives his hand to the godmother, and the bridesman his to the husband's nearest female relation, who is one of the jury, which is generally composed of three or four women. During this procession to the nuptial apartment, every thing is got ready for the feast in the room where the company stays; who wait only the return of the married couple to begin their mirth; being thoroughly persuaded, that the decision of the jury will be favourable to the bride.

The marriage chamber contains in general nothing but a bed, which is usually very neat, and without curtains; the images given by the godfather and godmother to the married couple; a few chairs, and a table, with bottles of brandy, and glasses, near which an old matron is placed.

The procession having reached the marriage chamber, the matron offers the bride a waiter, on which are glasses filled with brandy and other liquors: the bride then presents them to the magician first, and afterwards to the whole company round; the magician prepares his magic art; the bride is then undressed, and left with a small petticoat and an under-waistcoat only; both of them made on purpose for this day, which is consecrated to voluptuousness. The bridegroom is also undressed, and a nightgown thrown over him: the bride then kisses all the company round, offers them again a glass of brandy; and when every body has drank a second time, they retire into an antichamber, leaving the married couple alone with the matron, who assists at the ceremony; in which she is the more interested, as she receives a reward if the lady is acknowledged to be a virgin; whereas she is obliged, if the contrary happens, to drink out of a broken glass, in the midst of the company, which is considered as a mark of ignominy.

After consummation, the jury of women is called in, who strip the bride quite naked, in order to decide whether she was a virgin. Among other proofs required upon this occasion, the inspection of the linen is what they most depend upon, and when this answers to their wishes, the shirt is placed in a box; they give the bride a clean one, dress her, and then call in the magician, the godfather, and the bridesman. The matron, triumphant, gives the waiter again to the bride, who offers another glass of brandy to all the people of the procession. The married couple are then led back to the company: the box containing the proof the lady's virginity is carried first; and upon the appearance of that, the music announces the



the triumph of the new-married couple. While the music is playing, the signs of the bride's virginity are shewn to each of the guests, and for several days after the box is carried round among all the neighbours. When all the company is perfectly satisfied, the lady dances for a few minutes with her husband, and every body sits quickly down to the table, where most of the men commonly get drunk.

There were several marriages while I stayed at Tobolsky; but I could never get any admission to any of the feasts; one lady in particular, otherwise a very amiable woman, was always against it; saying, she was afraid I should think their ceremony ridiculous, and give an account of it to the public. In my way from Tobolsky back again to St. Petersburg, I was invited to a wedding, and appointed bridesman, so that I had then an opportunity of seeing the whole transaction.

In the beginning of the reign of Peter I. the Russians used to marry without having seen each other. The parents on the man's side used to send a kind of matron to the girl's parents: the matron then told them; *I know you have goods to dispose of, and we have purchasers.* After some enquiries, and a few days spent in negotiating the affair, the parents used to meet. If the lad was agreeable to the girl's parents, the day of ceremony was fixed. The evening before marriage, the young man was brought to see his destined wife, who received him without speaking a word: one of her relations was engaged to converse with him. The next day, the lad used to send a present to the lady, consisting of sweetmeats, soap, and other things of the same kind. The box was never opened but in presence of her friends, who were immediately sent for: she then used to lock herself up with them, continually shedding tears while her friends were singing songs suitable to the occasion of her marriage.

On the whole, this is a very entertaining work, and well worthy the perusal of the natural and moral philosopher, as also of the politician. The translation seems to be in the main well executed, but how far the alterations are judicious, we cannot determine, not having compared them with the original.

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VI. *Another Letter to Mr. Almon, in Matter of Libel.* 8vo. 2s. 6d. Almon.

AS the beauty and harmony of the universe resulted from the conflict of jarring atoms, according to the system of Epicurus, so, in free communities, many of the natural rights of mankind are ascertained, and confirmed by the agitation and turbulence of party, which had not before been distinctly known, and had not acquired a stable footing. England, like other states, has had its paroxysms, in which, no doubt, honest and respectable men have been alarmed for their hereditary freedom; partly from the attacks made upon it by unjust administration; and partly from the influence of faction, the contagion of which it is impossible to escape, unless we are well

well fortified with the antidotes of coolness and judgment? In such critical junctures we are apt hastily to espouse the interest of any individual, who, to warm prejudice and superficial observation, may seem oppressed by power. A Bingley becomes a political hero, and a patriot, as well as a Wilkes; an Almon gains a temporary importance and dignity. We take it for granted, that a dispassionate country gentleman has written him a Letter on Libels; and we read the phlegmatic discussion with attention and curiosity.

But what are the final consequences of these popular contentions? They certainly need not terrify us. A country in which liberty has been long established, and which hath long enjoyed its blessings, has nothing to fear from this transitory fervour. Some changes are made in the ministry, by which the public good is but little affected. The petty champions retire from the field of patriotism, which they have so gloriously maintained, to their primitive obscurity; and government resumes its regular exertion. Yet some material improvements are made in the system of freedom, in consequence of the ardour of those, whose cry was liberty, virtue, and their country, and who had nothing less in view than those noble objects. Thus the influx of the civil tide proves salubrious to our island, as Egypt is enriched by the inundations of the Nile.

The author of this letter tells us, that he is an old man; that he lives in the country, and has long been disused to business. His prolix and digressive manner of writing agrees with his account of himself. The subject of his letter, is, the province of juries, particularly in the case of a libel against the crown. Yet in this same letter, he enters, rather with abruptness, and garrulity, into a disquisition on literary property, and the philosophical merit of Mr. Locke and Mr. Hume. He is not content with convincing his readers; he is minute and tedious. Yet the cases which he cites are exactly in point, and the substance of his arguments is sensible and weighty. He shows himself well acquainted with the letter and spirit of the laws of his country. It will be expected, that we should lay before our readers a few of this author's observations on a question which at present so much attracts the attention of the public.

In the case of Lambe, in lord Coke, (says this gentleman, in the 8 Jac. I. it was resolved even in the Star-chamber, 'that every one who shall be convicted of a libel, ought to be a contriver of the libel, or a procurer of the contriving of it, or a malicious publisher of it, knowing it to be a libel. If he writes a copy of it, and does not publish it to others, it is no publication of it.'



In this case, an oppressive and tyrannical court pronounced a mild and reasonable decree, which was a precedent well calculated to guard the subject, in matter of libel, against the wantonness of power. And yet, as our author informs us, and fully proves, this precedent was eluded in freer times, in the reign of king William, by the famous lord chief justice Holt, in the case of the *King* against *Beare*.—Beare was indicted for treacherously, falsely, and maliciously, composing, writing, and industriously collecting many seditious libels against the king and his just government: one of those libels was intitled, ‘The Belgic Boar; to the tune of Chevy-Chace.’ The jury, however, on hearing the cause, found, that as to the writing and collecting *only* of the libels, in the indictment mentioned, the defendant was guilty; and as to *all the rest contained in the said indictment*, that he was not guilty. But lord chief justice Holt, in other instances a judicious and upright judge, prejudiced by his zeal for William and the Revolution, over-ruled this verdict of the jury, by availing himself of the double-meaning of an English word, and confounding the *mere manual writer* with the *author* of a libel. The writer of this letter is very diffuse, and particular upon this case, as he finds it has been produced to justify some of our late judicial proceedings.

‘Nothing can be more contemptible than the saying of lord Holt, that the writing makes the essence of a libel. It is clearly the malicious, or seditious intention of it, which is the essence of the offence. As in felony there must be *felleus animus*, so in libels there must be a libellous mind. Nay, the tender laws of England will not suffer a man to be called in question before a court of vindictive or criminal justice, for words merely spoken, although reflecting and defamatory, because they may be spoken in the hurry of altercation, in sudden passion and anger. The courts expect that it shall appear that there was real rancor and a deliberate intention to defame, and therefore require, before they will take notice of almost any words, that they shall be committed to paper, which is presumed to be a solemn act, and what ought to render the doer accountable. This is what gave occasion to wicked men, to pretend that the whole essence of a libel consisted in the writing. Whereas, if this were so in a strict sense, then all writing whatever would be criminal; but this is too much to contend. It is therefore restrained to the writing of libellous matter. Now, for what reason is this? Because there must be malice in a thing to make it a libel. But, it does not follow, from there being malice in a writing, that there must be some in the writer, unless he were the composer or contriver of such writing. Then, if this does not follow of necessity, there must be some proof to induce a belief, that the writer (or printer, if you will) knew the meaning of the writing which he was transcribing, or printing, and must, therefore have done it with a libellous intention. But, you may reply, that the mere writing, copying, or printing, is a proof of such intention. I allow, that it is *prima facie* evidence, presumptive proof, and may be urged as such to a jury, for consideration. Indeed, it will  
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probably make it not only prudent, but absolutely requisite, for the writer or printer, to enter into a defence. To shew for example his extreme youth, an ignorance of the drift of the writing, that he did it secretly in his own study, from whence, though locked up in his bureau, it had been stolen, and published without his knowledge; and that he had frequently expressed much concern and resentment about it: or, that he wrote it as a law student, or ingrossed it for the clerk of indictments; or was a foreigner, and neither understood, nor ever heard, what the purport of the writing was, &c. &c. It may be said, that a public prosecution would never be carried on against such a transcriber. What, not if it answered the purpose of any political faction, to oppress him, upon a difference of parties? I can tell you, that in such case, a nobleman, a secretary of state, would stir in it himself. How came the world to know any thing of the abandoned blasphemy in the *Essay on Woman*? Was it from the complainer of the work, or the author? Did they differ in private principles of virtue, or in party only? Was it a desire of extinguishing and suppressing blasphemy itself, or of ruining a troublesome man? Was there, or could there be, the least motive from private or public virtue for the whole proceeding? In short, what would disgrace a man, as a gentleman, for ever, and make one shy of any intercourse with him, will be, as a politician, praise-worthy, a proof of good capacity, and an admirable feat. There are many instances of malicious prosecutions, both on the score of gratifying private animosities, and of carrying political purposes. The real intention, therefore, of any writer, whether author, or transcriber, should be ascertained to the jury, before they find him guilty of the charge laid upon him. With respect to libels, in moderate times, the man proved to be the printer and publisher, would find it very difficult to shield himself from being convicted of having printed and published with a libellous intention, that is, of being found generally guilty. He would probably be so, the presumptive evidence being strong against him. In warm times, like those in London towards the end of Charles II.'s reign, or in the present, it is possible that a printer of the wickedest, falsest, and most mischievous libels, upon the prince and the very frame of our government, whether under the signature of Junius or any other, might be acquitted. There are seasons of epidemical madness, when a temperate jury cannot be had, and when nothing will be deemed a libel upon government. Be it so. The disorder cannot last long. At this moment, perhaps, Mr. George Bellas, the boat-failing proctor; Mr. Arthur Beardmore, the *magna charta* attorney; Mr. Humphry Cotes, the bankrupt; Mr. Horne, the *Brentford* curate; Mr. Vaughan, the broker, &c. taking upon themselves the style and title of supporters of the rights of all Englishmen, may have some privilege beyond us common men. But these extraordinary powers are not delegated for any certain period, and are held merely at the will and pleasure of the people, and resolvable in an instant by their majesty. The vortex too, in general, extends no farther than the bills of mortality, and perhaps does not take in scandal between man and man, but only between the crown and the public. A late event in a bordering county, may induce one at least to think so, where a placeman and a courtier, through the medium of a jury, has given a very smart check indeed to the outrageous, indecent, unprofessional pertness and calumny of a zealous young man, who might have found a more suitable employment for his talents, than the being pub-



public orator to factious, popular meetings. The moral of the whole may be very good. But be the respective impartiality of judge and jury what it will, and it may sometimes be a question on which side it lies, the constitution has placed the trial of all criminal matters, in the hands of the latter most indisputably, and they are upon oath to find, whether the act complained of was done, and whether wilfully or not. There is scarcely any matter of challenge allowed to the judge, but several to the jurors, and many of them may be removed without any reason alledged. This seems to promise as much impartiality as human nature will admit; and absolute perfection is not attainable, I am afraid, either in judge or jury, or any thing else. The trial by our country is in my own opinion the great bulwark of freedom, and, for certain, the admiration of all foreign writers and nations. The last writer of any distinguished note upon the principles of government, the celebrated Montesquieu, is in raptures with this peculiar perfection in the English policy. From juries running riot, if I may say so, and acting wildly at particular seasons, I cannot conclude, like some Scottish doctors of our law and constitution, that their power should be lessened. This would, to use the words of the wise, learned, and intrepid lord chief justice Vaughan, be "a strange, new-fangled conclusion, after a trial so celebrated for many hundreds of years." Whether London juries will, or will not judge impartially in factious times, I cannot tell; but this I am sure of, that they are as capable of judging, whether any paper brought before them be published with a libellous intent, as my lord chief justice Mansfield, and his assessors (able and learned as they are) there being no legal matter whatever in the consideration.

A jury was not admitted in the Star-chamber; there all state-libels were formerly tried; and of course the judges of the court wholly determined what was, or was not a libel. Hence our author infers, that the venerable bench has ever since claimed the exclusive right of deciding this point, without considering that by the principles of the juridical part of our constitutions where a jury is summoned, the judgment of all facts must be left to them, and that this holds through the region of crimes. He insists, that the intention of a supposed libeller is as much within their cognizance as the intention of any other supposed criminal; which, no judge, he thinks, can dispute their right to examine, and pronounce upon, nor legally invalidate their verdict.

Though we have remarked of this letter, that it is spun out to an unnecessary and tedious prolixity, we must here, in justice to the writer of it, observe, that in some places it is not only sensible and acute, but eloquent and animated. The following extract will be agreeable to every one who is a friend to our civil rights; and it will not be unworthy the attention of a judge.

' There is after all, in my own opinion, nothing like travelling the old beaten road of the constitution, without starting new schemes from a desire of shewing superior parts, or for the sake of

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introducing what one thinks would be an improvement in the law. A man may happen to dislike the trial by jury, and an unlicensed press, and would really, had he the modelling of a government, under which himself was to live, have neither; but if the course of his profession and extraordinary talents were to bring such a man to be chief justice of England, (by far the most important post in the kingdom, because all disputes between the king and the subject must there be tried) he must be content to take the law of England as he finds it, and to administer it in the usual way. Every open attempt to change it (however sincerely he might mean an improvement, would tend to his own discomfort and disappointment, and every subtle and indirect step for the purpose would subject him to contumely and to the worst and most injurious of imputations. If a law is to be strained, or a verdict either to be compassed or construed artificially, for the sake even of a good end, for the punishment of a popular rascal, it is a gross injury to the constitution, and will lead the way to a thousand perversions of the law for the sake of very bad ends. Twenty absurd or unjust verdicts in factious times, against libellers in particular, will not weigh as a straw against the noble service that juries have done in arbitrary reigns, in the case of the seven bishops, and in many other instances, by which in a great measure, the liberties of this country have been preserved. The same may be said of heretical or deistical writings: in short of a free press generally. Besides, I am one of those who doubt whether the great men who have presided in our courts of law formerly, had not as much acute understanding and sound judgment as any of the able men now living. As in hearing counsel it will generally happen, that the first says every thing, yet it will sometimes fall out that even the third (though a plain man) shall hit upon something so material as to weigh in the decision of the cause, and therefore they should all be heard: so with respect to old forms, they seem for the most part tedious and useless, yet the omission of them shall in some particular case occasion a difficulty which could never otherwise have happened. It is therefore a right rule *stare super vias antiquas*, to expound and to execute the law in the way that our forefathers did. A judge that is for striking out new paths in the law which has stood the test of ages, and either imagines that he himself is right, or that the world will think him so, counts without his host.

‘ If old forms were to be rigidly pursued, there would be no room for much display of parts, and the proving of any thing, by any thing, which one now and then hears of. The desire of improving the law and constitution, is dangerous vanity at the best. And were there at any time to arise some one particular judge who should think much change necessary, and at the same time such judge should never try a popular cause; or decide any point between the crown and the subject without affording just matter for animadversion and surprise; or, in vulgar terms, without making himself the subject of every body’s comment, I should doubt his having greater discernment or more infallible judgment than those who went before him. It would rather introduce some suspicion of the hollowness of his head or his heart. If the former were the case, the apparent superiority of his talents must lie rather in sophistry than in solidity of judgment, and be better calculated for immediate victory and triumph, than for giving final and lasting satisfaction. Temporary speciousness is but a mischievous, treacherous quality in a judge, although it be every thing in an advocate,



tate. I remember many years ago, a supreme law-magistrate, who, both in the King's Bench and the Chancery, manifested the utmost deference to former determinations, a solicitude to find out the true grounds and principles on which they proceeded, and a desire of hearing all that could be said by the counsel of either side. He would then deliver so legal, so sound, so comprehensive, so justly principled a judgment on the points before him, as satisfied all mankind of the impartiality, of the truth, of the circumspcctness, and of the professional and juridical correctness of his decrees. In short, he heard fully, and determined completely. He was neither at constant war with juries, nor with the law and forms of our forefathers. He performed his part without ostentatious smartness, superciliousness, the artifice of logical ratiocination, or the parade of civil law, learning, and the authority of imperial codes. His conduct on the bench won the respect of every body; parties, counsel and bar, for twenty-three or four years successively. And time itself and future discussion, have not impaired or shaken his sentences. Nevertheless he is not supposed to have been freer from selfish and political views than other lawyers, that is to say, other men. But he had too much cool sound sense, with the magisterial gown upon his back, in deliberating upon legal matter, to look at aught but the precedents of former times, the arguments in the cause, and the genuine principles of law. He knew that neither the weight of his office, nor any present artificial refinement, could preserve his opinions and demeanor from being scrutinized by a discerning bar, and (should they detect any fallacy and obliquity, as were there any they certainly would) from being abused by the public. Such a silent sagacious auditory will see through the greatest sophist that ever spoke; and, after scanning his sophisms among themselves, by degrees drop their shrewd redargutions among the world. With acute practisers, every studied preface of impartiality, of prodigious firmness, of a disregard of danger even to the loss of life, and of an extreme anxiousness in any crown prosecution to find out the smallest *iota* of justification for the defendant, will only raise an extraordinary attention to every colour of good or evil, to every shade or light, made use of by such judge, and to the whole of his gesture; for their jealousy will be set on the watch by the undueness and unusualness of an elaborate exordium from the chaste bench of sober judicature. What should make so artificial a beginning necessary? Judges who mean nothing unfair need never recur to these meretricious arts. Why then should you use them? Do you imagine the world suspects you of some design of not doing your duty? If not, it must be your consciousness of intending some duplicity that makes you thus call in beforehand such guards to your reputation. Genuine simplicity and pure virtue are ever devoid of fictitious ornaments. Every extraordinary declaration, side speech, hint, tone of voice, look or gesticulation, will furnish matter of animadversion, and the user finally dupes himself and becomes the sacrifice of his own artifice; whatever seeming conviction and rhetorical applause his argument or oration may carry with them at the time. Truth stands the edge of professional and popular discussion, but sophistry of neither; for it cannot alter the nature of things, although it will disguise their appearance for a while. Time will always sooner or later detect the adultery. *Opinionum commenta delet dies, natura judicia confirmat.*

To this letter is added, a Postscript on commitments and attachments for a contempt of court. The case of Bingley led the author into reflections upon this subject. He asserts, and proves by several instances which he has produced, that a person cannot be legally committed for a constructive contempt of a court; but only for that actual and immediate contempt by which its proceedings are resisted and interrupted. When a man does not in fact disturb the process of a court, this writer denies the legality of its power to attach him. No judge, (as he argues) has a right to shut his mouth, or to prevent his pen from censuring what he thinks erroneous in the distribution of public justice. Commitment for this constructive and imputed contempt, he thinks a dominion so extraordinary, so incongruous with the constitution of this country, and so privatory of the subjects' right to a trial by jury for every misdemeanour, that it clashes with the whole system of our law.

We pretend not to be so well versed as this gentleman, in the laws of England. But we beg leave to make a remark or two on the subject before us, with proper deference to those who are qualified to discuss it.

It appears that a jury is, in the language of our author, the great bulwark of our civil liberty; and that we cannot, therefore, be too watchful, and jealous of any attack upon its privileges and power: we presume, that it should be least influenced by the bench in cases of libel, in which the crown is commonly concerned; and in which, therefore, a judge, as he is but a man, is most liable to deviate from integrity. Why a particle of a jury's weight should ever devolve upon a judge, it is not easy to comprehend: for in the most turbulent and factious times, as much impartiality and equity may certainly be expected from the former as from the latter. An Englishman's inestimable right to be tried by his peers, seems not only to have sprung from the principles of freedom, but likewise of sound reason. For a jury seems as well qualified to judge of motives and facts, and to apply them to the law when it is explained to them, as a judge is to explain the law to a jury. And, unless we are misinformed by writers, who appear to be candid and accurate, the verdict of an English jury is decisive in every cause, unless a flaw can be found in the indictment.

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VII. *A Second Postscript to a late Pamphlet, entitled, a Letter to Mr. Almon, in Matter of Libel.* 8vo. 1s. Miller.

THE author of the Letter to Mr. Almon, in Matter of Libel, on reading the judgment of the Court of King's-Bench, in the case of the King against Woodfall, thought it inconsistent with



with law, and the freedom of our constitution. In consequence of that opinion, he wrote this second Postscript, to show the impropriety of the judgment. Many particulars of this judgment in Woodfall's case he is industrious to refute; but he chiefly aims to invalidate that part of it, which insists, that the *information*, not the *jury*, determines any publication to be a libel; that it is not their business to enquire, whether it is published with a malicious and seditious intention; and that when they found Woodfall the printer and publisher of Junius's Letters, he should, by their verdict, have been pronounced guilty.

To this doctrine he opposes many pertinent precedents, and strong arguments, and he displays its consequences in the following terms.

‘ I may be mistaken, but it seems to me, by this way of expounding the constitution of this country, as if its life-blood was letting out. For, I am one of those who hold with Dr. Middleton, that “the press, in all countries, where it can have its free course, will ever be found the surest guardian of right and truth; and that he must be allowed to act like a generous adversary, who refers the merit of his argument to that trial.” Nor is what old Donne the divine says unworthy attention. “There may be many cases, where a man may do his country good, and service by libelling; for, where a man is either too great, or his vices too general to be brought under a judiciary accusation, there is no way but the extraordinary method of accusation. Sealed letters, in the Star-chamber have, now-a-days, been judged libels.” In truth, the freedom of this country from hierarchial and monarchical tyranny, is greatly owing to a free press. The little liberty which France is now getting into, both in civil and religious concerns, may be wholly attributed to the same cause. It is the bulwark of the franchises of the people, who would never know what was doing, nor see the consequences, were it not for the press. The liberty of it in England, however, seems to me to be now in the utmost danger; and I will tell you how. By this late adjudication (according to the printed relation) juries, in matter of libel, are not to judge of the intent of the writing; and if they declare they have done so, it will annul their verdict. Consequently, the court alone can, and must determine, whether the defendant has been guilty of any crime. The jury have nothing to do with it. They can only find, whether the defendant published the paper, and whether any occasional blank in it, as for example k—g, is rightly filled up in the information, and means *king*. Now the attorney-general is an officer during pleasure, not upon oath, and has the power of filing an information against whom he pleases, and of putting him upon his trial. The writer of this, or any other paper, controverting by argument any decision of law, or act of administration, may become an object of their resentment. What he says may be true, and of the last consequence to the public; but being against the ministry, and deeply affecting their power and interest, it may be deemed proper to endeavour at a condemnation of it by a court of justice in order to punish the writer, and to prevent the like for the future. The chief justice of the King’s

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Bench,

Bench, for the time being, may chance to be a courtier, of a Jacobite family, and to have arbitrary notions with respect to government. He may hold, besides his judicial office, another during pleasure, that may bring in 4 or 5000*l.* a year; the next judge to him may hold likewise an additional, precarious place, of 2000*l.* a year, by the recommendation of his chief; the third judge may have lately had given him, through the same interest, a place of 300*l.* a year; and the fourth and last, may be a modest young man, just brought to the bench, from being a private counsel, in a laborious department in the profession, wholly and solely by the authority of the same chief. His lordship being a political man, may be asked by the ministry of the day, whether he has read such a pamphlet, and whether he does not think it a strong libel upon them? He may answer yes: upon which Mr. Attorney is directed to prosecute the writer. This is done, and he is taken up, and required to find sureties of the peace, and for his behaviour, and not merely for his appearance to try the information. He must submit to all this, or lie in prison *ab initio*. It matters not whether he be one of the representatives of the people in parliament or not, for by a late concurrent resolution of both houses, he is intitled to no privilege in the case of a libel, although he is in every other misdemeanor which is not an actual breach of the peace. When the trial comes on, the jury find the defendant not guilty. The judge tells them the evidence was clear of his being the publisher, and desires to know the ground they go upon. They tell his lordship that they do not think the paper a libel, or published with a criminal, but with a good intent. He acquaints them that their verdict then is a nullity: in short, it is no verdict. After some pause and confusion, they say, at last, they cannot, to be sure, but find that the defendant published the paper. A verdict of guilty is ordered to be entered up. The counsel move in arrest of judgment, on account of the misdirection of the judge. The only court, where this motion can be heard, is his lordship's own court, so circumstanced it being the only tribunal where criminal prosecutions at the suit of the king against the subject can be heard. I need say no more; but I will suppose his lordship directs a special verdict to be taken: it must, in that way, come again before himself and his assessors. From thence it may, indeed, be carried before the house of lords, by appeal; but if the ministry have any weight there, I leave it to the reader to guess what a writer against them, appealing from a solemn judgment of the judges of the land, is likely to meet with. The King's Bench may sentence such writer to perpetual imprisonment, or to a fine which he cannot pay, which will answer the same end, or to the pillory; and this may even be the fate of a peer. Who, knowing all this, and seeing such an example, would ever think of laying his thoughts before the public, in opposition to any measure of administration or government? Until now, the common notion of this constitution was, that no person under it could be found guilty of any crime but by a jury. If law was mixed with fact, the judge always instructed the jury what he apprehended to be the law, and they, after comparing the facts with his exposition of the law, were to judge whether the defendant was guilty of the crime he was charged with, or not, and to find accordingly. No man before ever doubted but the jury in a criminal suit were the sole judges of the criminality of the defendant. But that is found, at last, not to be so in libel, and that the jury are merely to find whether the defendant published. It is the  
king's



king's judge who must pronounce him guilty or not of the crime alledged. At present, nothing of this sort is likely to fall out; but under the law as said to be settled, it may be the case, and who can tell how soon. The Jacobite judge, Allybone, laid it down that "no private man can take upon him to write against the actual exercise of government, without leave, but he makes a libel." And, if the present doctrine is to be established, I think one may say, that the judges of the King's Bench will really be the state-licensers of the press, and their court the license-office. Without leave from thence, who dare write freely? No man can put himself upon his country, and submit it to the judgment of a jury, whether he has been guilty or not of a crime in writing what has been proved upon him. Their taking that into their consideration would be of no avail: were they even to declare that they found a defendant not guilty on the consideration of the intent of the writing, it would destroy the effect of their verdict, vitiate and annul it. The court arrogates that power to itself alone: is not this, in effect, establishing, under another name, a state-licenser of the press? And is that, under any pretence, or through any medium, to be endured?

This Second Postscript is closely connected with the author's Letter to Mr. Almon, and written to strengthen it. Our account of that Letter has left us little to remark on this pamphlet.

We shall not scruple, however, to observe, that in libel the information charges the publication to have been made with malice and sedition, and against the peace of the realm. The jurors are sworn to the trial of this charge between the king and the defendant; and if they find him guilty, it is recorded that by their verdict, he is found to have published with malice, and so they all say upon their oaths. This is a truth which cannot be controverted. It must then be necessarily granted, that to examine and pronounce upon the intention of a publisher, is an essential part of the office of a jury.

Far be it from us to scrutinize and condemn the conduct of our reverend judges. It gives us pleasure, however, to reflect, that while we continue a free people, any attacks upon liberty will be but transient, and productive of more good than ill, by exciting men of learning and spirit to defend, illustrate, and confirm our national privileges. This will always be the case, till the press is subjected to the restriction with which our author fears it is already threatened.

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VIII. *Tracts concerning Patronage, by some eminent Hands. With a Candid Inquiry into the Constitution of the Church of Scotland, in relation to the Settlement of Ministers. And, Remarks upon a late Pamphlet, entitled "Observations on the Overture concerning Patronage," in Answer to the "Thoughts of a Layman concerning Patronage and Presentations."* 12mo. 3s. Grey.

THE law of patronage has for some years been the subject of a warm controversy in Scotland. Every publication therefore, which promises to elucidate old arguments, or to

advance new ones, becomes interesting to every person, who is desirous of knowing the history and constitution of that country. The author of the Candid Inquiry, that is, the editor of this volume, conscious of the imperfection which might attend his own attempt, has corroborated his opinion, 'that patronage is every way injurious to the church of Scotland,' by republishing several traacts on this subject, by writers of unquestionable character and abilities.

The first is, the Representation of Mess. Carstares, Blackwell, and Bailie, by appointment of the commission of the general assembly, to the house of peers, against the bill for restoring patronages, in 1712. This address sets forth the principles and rights of the church of Scotland upon the present article.

An Account of Lay-Patronages in Scotland follows next, published at the above conjuncture, in order to support the address; more copiously shewing, in point of law, the rights of the church, by the Revolution and Union settlements. This piece is supposed to have been written by Sir David Dalrymple.

The third article is entitled, Considerations on Patronages, addressed to the Gentlemen of Scotland, by Dr. Francis Hutcheson, 1735. This is followed by the Resolution of the assembly in 1736, upon the return of their commissioners from parliament, with the report of their want of success, well known to be the draught of the late lord P——t D——s.

We come now to the only original composition in this volume, entitled A Candid Inquiry into the constitution of the Church of Scotland, in relation to the Settlement of Ministers. The author has taken a wider range than any former adventurer in the same field. He enquires into the origin of patronage, its gradual prevalence in various periods and in different countries, and its effects on religion and the clergy.

At the Revolution, he says, it was found, that patronage was inconvenient, and subject to great abuse; it was therefore laid aside, and in its room a new constitution, for the settlement of ministers, was thus formed. 'Upon a vacancy, the heritors, being Protestants, and the elders, are to name and propose the person to the whole congregation, to be either approved or disapproved by them; and if they disapprove, the disapprovers to give in their reasons, to the effect the affair may be cognosed by the presbytery of the bounds, at whose judgment, and by whose determination, the calling and entry of a particular minister is to be ordered and concluded.'

'Such, he adds, was the equitable and liberal plan settled by our wise forefathers, as the foundation and rule of government in this most essential point, affecting in turn every individual

vidual



vidual within the kingdom. By it many evils and inconveniences, which, in former times, had been matter of complaint, were avoided. Patrons themselves, by other parts of the statute, had an equivalent for their titles. All who formerly had, or were now found proper to have, interest in calling of ministers, are brought in, suitable consideration given to each, and the whole adjusted with consummate prudence.'

To support and recommend this system is the intention of the essay we are now considering. And though we are not convinced, that patronages are so detrimental to religion and the happiness of the clergy, on one hand, or that popular elections, on the other, are attended with all the advantages which this writer supposes, yet we must confess, he has displayed a considerable share of learning and good sense in the course of his enquiry.

It is said, but we do not know upon what foundation, that this tract is the production of the ingenious Mr. Randall of Sterling; and the performance which he endeavours to answer, the work of the celebrated author of the History of the Reign of Charles V.

The last article in this collection is a piece which was published by the late Dr. Doddridge in 1730, entitled, 'Free Thoughts on the most probable Means of reviving the Dissenting Interest.' Though this tract was not occasioned by any thing relating to patronage in particular, yet, in another view, it has no small connection with some considerable grounds of the differences in Scotland, upon which the author of *Observations*, &c. lays a particular stress; being a reply to a pamphlet making the like complaints against the body of Dissenters in England, as having the same bad taste in preaching, and therefore apt to choose the least or worst qualified ministers, which is imputed to the congregations in Scotland. The doctor has made a reply very much upon the principles which the opposers of patronage adopt, and this essay is therefore added as an answer to some of the arguments which have been advanced by the *observer*.

IX. *Fables of Flora*. By Dr. Langhorne. 4to. 3s. Murray.

IN the following poems (says the author of these Fables, in the advertisement prefixed to them) the plan of Fable is enlarged, and the province extended. To the original NARRATIVE and MORAL are added imagery, description, and sentiment. The scenery is formed in a department of nature more adapted to the genius and disposition of POETRY; where

she finds new objects, interests, and connexions, to exercise her fancy and her powers.'

Dr. Langhorne certainly over-rates the merit of his *Fables*. His advertisement implies, that this species of writing has hitherto been destitute of imagery, description and sentiments. But we will venture to assert that no man who has a taste for poetry will deny that Gay's *Fables* have those embellishment. Gay was a poet much superior to Dr. Langhorne; and a poet always animates his thoughts, on whatever object he is employed, with imagery, description, and sentiment. Invention, it must be owned, in the fine arts, is a proof of a vigorous and fertile mind; provided it is conducted with judgment, and presents attractive ideas. Much, however, cannot be said in favour of the new objects, interests, and connexions, which Dr. Langhorne has here found for poetry; as they are remote from common life, and will, we shall venture to prophecy, be chiefly regarded by the author. As those of our English readers, whom a writer should wish to please, are not of an extravagant, oriental turn, they are not obliged to Æsop, or Gay, for giving reason and speech to the animal creation; and much less to our fabulist for making the Sun-flower complain, and the Ivy vent its invidious reproaches. The more probable a fiction is, the more pleasing it will be, and the stronger influence will its moral have upon the mind. Therefore, if the compiler of fables would lay before us important objects, interests, and connexions, let him make his own species the ground-work of his poetry; and however severe our restriction may seem to the luxuriant imagination of Dr. Langhorne, man is so complicated, and diversified a being, that he will always afford ample matter for inventive genius.

The plan of these *Fables* is trifling; and it is ill conducted. Flowers are here introduced which are but little known, and are therefore proper subjects for a minute virtuoso, not for a sentimental poet, who will always take his imagery from those objects with which the generality of mankind are conversant, because it is more his province to affect than to inform.

————— *Pictoribus atque poetis*  
*Quidlibet audendi semper fuit æqua potestas.*

It is by this observation of Horace that Dr. Langhorne vindicates his attempt: an observation, which, when misapplied, will never authenticate poetical error: and he has no right to avail himself of it, who mistakes a preposterous choice of such material, as none but himself would select, for original composition.



If smooth and lulling versification can atone for the want of manly sense, these Fables will bring their author a temporary reputation. We shall now appeal to the judgment of our readers, by extracting the shortest of them.

The *L A U R E L* and the *R E E D*.

- " The reed that once the shepherd blew  
 On old Cephissus' hallowed side,  
 To Sylla's cruel bow applied,  
 Its inoffensive master slew.  
 " Stay, bloody soldier, stay thy hand,  
 Nor take the shepherd's gentle breath :  
 Thy rage let innocence withstand ;  
 Let music soothe the thirst of death.  
 " He frowned---He bade the arrow fly---  
 The arrow smote the tuneful swain ;  
 No more its tone his lip shall try,  
 Nor wake its vocal soul again.  
 " Cephissus, from his sedgy urn,  
 With woe beheld the sanguine deed :  
 He mourned, and, as they heard him mourn,  
 Assenting sighed each trembling reed.  
 " Fair offspring of my waves, he cried ;  
 That bind my brows, my banks adorn,  
 Pride of the plains, the rivers' pride,  
 For music, peace, and beauty born !  
 " Ah ! what, unheeding, have we done ?  
 What dæmons here in death delight ?  
 What fiends that curse the social sun ?  
 What furies of infernal night ?  
 " See, see my peaceful shepherds bleed !  
 Each heart in harmony that vied,  
 Smote by its own melodious reed,  
 Lies cold, along my blushing side.  
 " Back to your urn, my waters, fly ;  
 Or find in earth some secret way ;  
 For horror dims yon conscious sky,  
 And hell has issued into day."  
 " Thro' Delphi's holy depth of shade  
 The sympathetic sorrows ran ;  
 While in his dim and mournful glade  
 The genius of her groves began.  
 " In vain Cephissus sighs to save  
 The swain that loves his watry mead,  
 And weeps to see his reddening wave,  
 And mourns for his perverted reed :  
 " In vain my violated groves  
 Must I with equal grief bewail,  
 While desolation sternly roves,  
 And bids the sanguine hand assail.  
 " God of the genial stream, behold  
 My laurel shades of leaves so bare !  
 Those leaves no poet's brows enfold,  
 Nor bind Apollo's golden hair.  
 " Like thy fair offspring, misapplied,  
 Far other purpose they supply ;

" The

The murderer's burning cheek to hide,  
 And on his frownful temples die.  
 " Yet deem not these of Pluto's race,  
 Whom wounded Nature sues in vain;  
 Pluto disclaims the dire disgrace,  
 And cries, indignant, " They are men."

Some people are prepossessed in favour of a book from the speciousness of its first page. For those easy judges, Dr. Langhorne seems to have framed the Arcadian titles of his productions. What tender heart does not melt at 'The Effusions of Friendship and Fancy'?—What fine lady and delicate gentleman, will not long to read, 'The Fables of Flora'?

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X. *The Satyrift: a Poem.* 4to. 2s. Robson.

THIS poem we have perused with no small degree of pleasure, and think it our duty to recommend it earnestly to all our readers. The purport of it is to shew what a satyrift ought to be: and, indeed, since Mr. Pope's Essay on Criticism made its appearance, we do not remember to have met with any didactic performance that contains more harmonious versification, or a richer vein of poetry. The limits of our Review forbid us to quote very largely from it, and the general excellence of the work itself, renders the task of selection unnecessary. The following lines, which begin the poem, though very beautiful, will, by no means give the reader a perfect idea of its various merit.

' From Afric's wilds to sad Siberia's plains,  
 Wide o'er the world, the thirst of honour reigns,  
 Calm or arous'd, as varying passion blows,  
 Like frenzy rages, or like duty glows,  
 In every bosom wakes aspiring heat,  
 Beams in the low, and blazes in the great,  
 Spreads fancy's plumes, with reason's ray explores  
 Thought's mystick cave, and teems unbodied stores;  
 Hope points the dazzling prize, in manly strife  
 We croud for fame the peopled maze of life.

' Tutor'd by praise, can jarring schemes engage,  
 Or dark suggestion pose, the letter'd age?  
 Can lab'ring science, as just tenets, bind  
 Uncheck'd, her complex fancies on mankind,  
 When, led to Nature, pious sages trace  
 Those latent worlds that flame through boundless space,  
 Watch the slow fires, their varying orbs descry,  
 That wane unnotic'd in the distant sky,  
 While bursting through the cloudless realm of night  
 Some casual comet streams diffusive light,  
 Sweeps through the still expanse, impetuous driven  
 Where glows the rich magnificence of heaven?

' Let wild hypothesis conceits explore  
 To gloss one errour, and engender more,  
 Or, rebel still to sense, the few deceive,  
 Who most in thought bewilder'd, most believe,  
 Whose fruitless toils delusive clouds attend,  
 Till the dark search in sceptic madness end.



‘ And whilst thus warm a native thirst of praise  
Man’s conscious race, like busy instinct, sways,  
This to the camp with hot ambition speeds,  
And plum’d with conquest for his country bleeds,  
This, guiding justice, shields the peaceful land  
From rapine’s spoil, and murder’s palsied hand,  
Exulting bards to sylvan scenes repair,  
Tread the lone walk, and catch the fragrant air,  
As kindles thought, their fond distinctions plan,  
With fiction sport, or men and manners scan,  
Great in opinion murmur, what regard,  
What generous plaudits wait the rising bard?  
And shall our moments glide with silent haste?  
No, let us write, appeal to publick taste,  
Burst from oblivion, with unerring skill  
Paint nature’s works, or bend her to our will,  
The crouded levee censure, lone retreat,  
The wise with folly brand, with guilt the great,  
With modern frenzy make our genius known  
By a bold satire levell’d at the throne.

‘ All pant for fame, as partial dreams delight,  
The Mantuan’s judgment boast, or Theban’s flight.

‘ This, fir’d with story, feels his bosom swell  
In tragick lays some tragick tale to tell,  
This, as the bee in quest of liquid sweets  
Strains every flowret, every bud she meets,  
Lur’d by applause, with comick genius blest,  
From each dull fancy draws the duller jest,  
A third, his passions hush’d supinely laid  
Elysium round him, in the peaceful shade,  
Charm’d with description, bids the landscape rise,  
The sylvan graces dance before our eyes,  
Bids from the barn the pendent ice delight,  
Or the gay garden blossom to the sight.

‘ Whilst the grave bard, by melancholy led,  
Chants his slow dirges o’er the hallow’d dead,  
This breathing passion through the winding vale  
Pours the soft sadness of a plaintive tale,  
That rapt, and burning with a poet’s pride,  
Intent on sounds throws modest sense aside;  
Or, warm with genius, fancy’s glowing mines  
With judgment searches, and with taste refines,  
Big thunder rolls through wrath’s reviving reign,  
Arms crimson slaughter on the tented plain,  
Sounds the shrill charge, or rallied squadrons leads  
Where the war rages and the battle bleeds.  
Then lordly shades in burnish’d armour wake;  
Towers tremble, temples blaze, and kingdom’s shake,  
From story’d conquest conquering chiefs arise,  
E’en death draws envy when a hero dies.’

To these we must add, the following passage from another part of the poem, because it conveys our sentiments on the present occasion; for censure only would wish to find fault with a performance, which, like this, has beauties sufficient to atone for a crowd of imperfections.

‘ When

\* When day's blest lamp ascending glads the sight,  
 From distant worlds recalls its golden light,  
 As forth we walk, while cloudless glories rise,  
 Soft o'er the turf the mimic shadow flies,  
 The gliding shade partakes reflected day,  
 And the dark image half dissolves away,  
 So melt to reason's view the frail offence,  
 When beaming graces charm the captive sense,  
 Alone to censure's keen inspection found,  
 While virtue flames and lustre plays around.'

XI. *Elements of Agriculture and Vegetation.* By George Fordyce,  
 M. D. 8vo. 2s. 6d. Johnson.

**T**HIS treatise is divided into five parts, of which the first is employed on the elements of chemistry, necessary to be understood for the explanation of the principles of agriculture; the second considers the properties of bodies; the third, the structure and œconomy of vegetables; the fourth, the nourishment of plants; and the fifth gives an account of the substances which are necessary for the examination and analysis of soils.

What is chiefly observable in this performance is the perspicuous method in which the author has arranged the several divisions of his subject. The whole elements of the science are here developed with minuteness and precision; their various relations, combinations, and different qualities, are concisely explained, and the reader is conducted through a regular exhibition of the chemical principles of vegetation. After the nature of these has been delineated in such a manner as to give an idea of the good or bad effects of the various substances which are found in different soils, we are at last presented with several processes for discovering their existence. This being a short and practical part of the treatise, we shall extract it entire.

\* Substances necessary for the Examination and Analysis of Soils, are,

\* First, vitriolic acid.—Secondly, muriatic acid.—Thirdly, solution of fixt vegetable alkali in water.—Fourthly, common caustic, or caustic fixt vegetable alkali.—Fifthly, caustic volatile alkali, or spirit of sal ammoniac with quick lime; it is known to be caustic by not effervescing with an acid.—Sixthly, sal ammoniac.—Seventhly, galls.—Eightly, pure water; if the water contain any metallic or earthly salt it is improper; to try this, pour into a glass of it a few drops of solution of fixt vegetable alkali in water; if it be impure, the alkali will precipitate the metal or earth; such water is to be purified by distillation or boiling.

\* Pro-



• Processes for ascertaining the substances contained.

• Process First, To ascertain the quantity of water.—Take one hundred grains of the earth, spread it on a stone plate very thin before the fire, or in the sun-shine in a warm day; let it lie till it be thoroughly dry, the water will evaporate, and therefore its proportion will be known by the weight lost.

• Secondly, To know if there be any metallic or earthy salt.—Take about a pound of soil, pour upon it about a pint of boiling distilled water, stir them thoroughly together, and let them stand for ten minutes, filter off the water through filtering paper, pour into what comes through a little of the solution of the fixt vegetable alkali in water; if there be any earthy or metallic salt, a precipitation will take place.

• Thirdly, To know if the salt contained has calcareous earth for one of its elements.—Take the filtrated solution, pour into it half an ounce of caustic volatile alkali, or continue to drop in this alkali till no further precipitation takes place, afterwards filtrate it, and pour to what filtrates through, a little solution of fixt vegetable alkali; if there be any further precipitation, it shows that there is an earthy salt consisting of calcareous earth for one of its elements; if a precipitation took place upon the application of the caustic volatile alkali, it shows that there are either other earthy or metallic salts.

• Fourthly, To know if the salt contained be metallic or aluminous.—Add to the filtrated solution an infusion of galls; if there be any metallic or aluminous salt, a precipitation will take place, if iron a purplish black, if copper, or allum, a grey.

• Copper may also be distinguished from iron by falling in a blue precipitate upon the application of an alkali, while iron forms a greenish, and allum a white one.

• Fifthly, To know if magnesia be an element of the salt found.—Take the filtrated solution, apply to it a solution of galls; if no precipitation take place, apply caustic volatile alkali, which will precipitate the magnesia if it be an element of the salt contained.

• Sixthly, To know if a neutral salt be contained.—Evaporate the filtrated solution with a boiling heat, till the whole water is nearly gone off, and let it stand to cool. If there be any neutral salt, it will crystallize.

• Seventhly, To know if there be any mucilage and what quantity.—Take thirty or forty pounds of the soil, boil it in ten gallons of water for an hour, let the earth subside, pour off the clear solution, afterwards add four or five gallons of water to the earth, stir them thoroughly, let them stand to subside, pour off the water clear, mix it with the former, and  
evapo-

evaporate the whole to dryness, putting it into a water-bath towards the end of the evaporation, what remains is the mucilage, making allowance for that part of the decoction which was not washed out from the earth, and deducting the saline substances which will crystallize if there be a considerable quantity, but will be destroyed in the operation if in small proportion, as they generally are.

‘ Eighthly, To know if there be any calcareous earth in the soil, and what quantity.—Take one thousand grains of the dry soil, apply to it half an ounce of muriatic acid and four ounces of water in a glass, stone ware, or porcelain vessel, sufficiently large; let them stand together till no more effervescence takes place; and if it was very considerable, pour in half an ounce more of the acid, let this stand also till the effervescence ceases, if any arose upon pouring it in, continue to add more acid in the same manner, until what was poured in last, produces little effervescence, which is often at the first, and generally at the second or third half ounce.

‘ After the effervescence has ceased, put the whole in a filter, let the solution filtrate thro’; pour half a pint of water upon what remains in the filter, let that filtrate also into the same vessel; add to the solution thus filtrated an ounce and a half of caustic volatile alkali for every ounce of acid used; if any precipitation take place, there is magnesia, earth of alum, or the calx of a metal (generally iron or copper) contained in the soil; after adding the volatile alkali the whole is to be thrown into a filter again, after the filtration has taken place, pour into the liquor a solution of mild fixt vegetable alkali in water; if there be any calcareous earth in the soil, a precipitation will take place; continue to add the solution of the alkali till no fresh precipitation ensues, throw the whole into a filter, let the liquor filtrate off, pour on by degrees a pint of water, let that filtrate off also, dry what remains in the filter, it is the calcareous earth.

‘ Ninthly, To know the proportions of sand and clay.—Take what remains in the filter after the first solution in the foregoing operation, and by elutriation separate the sand from the clay, dry and weigh them: if there be any pyrites it will appear in the sand.

‘ In the above processes the principal things to be attended to, are,—Whether there be any metallic, or alluminous salts, as these are absolute poisons, and therefore are to be decomposed by quick lime.

‘ Whether there be such a proportion of neutral or earthy salts as to be hurtful, in which case, the solution in process (second) will taste salt, a soil containing them in so large a proportion, will hardly ever admit of culture for grain.



‘ Whether there be calcareous earth, and in what proportion, as that ascertains the propriety of applying any manure containing it, and the quantity of that manure.

‘ What the proportion of sand and clay is, which ascertains the propriety of adding sand or clay.

‘ Whether there be pyrites, as that shows why, and when a soil will be long of being brought into cultivation.

‘ Pyrites are best destroyed by fallowing, and afterwards applying lime.’

This performance is written upon such a concise and systematical plan, as is best calculated for explaining the elements of a science. It is at once both plain and scientific; and though contained within narrow limits, it comprehends much knowledge and instruction.

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XII. *The Philosopher : in Three Conversations.* 8vo. 1s. 6d. Becket.

ONLY one of these Conversations is as yet published; the speakers in it are a Whig, a Courtier, and a Philosopher. To invite the attention of the public to a book by giving it a specious title, is a common, because an easy art; and the frequent use of it hath weakened its effect. The author of this Conversation, however, though he treats a complicated subject, a subject upon which few of our present politicians speculate with calmness and moderation, deserves the honourable appellation of philosopher, as well for his candid and equitable, as for his agreeable, and sensible manner of writing. Indeed, it is evident, that he inclines to the popular party, which, we shall suppose, his reason and judgment have induced him to prefer.

In this Conversation, the political characters of the whig, and the courtier, are well kept up. The whig speaks in the stile of the London-Tavern, the courtier in that of St. James's; while the philosopher tempers their mutual warmth and prejudices; and though, in many instances, he accuses the popular leaders of violence and licentiousness, he freely censures some of the late proceedings of administration. His reflections on the present state of England are interspersed with some general political theory, which is worthy of a philosopher. The following specimen of it, we imagine, will be agreeable to our readers.

‘ *Philosopher.* I am far from wishing, that men may be left without principles to refer themselves to, in their political measures. But I blame them for adhering to those principles, indiscriminately, which were laid down, in the rude state of society; when the faculties of men were but little improved, and their rights but little understood,

‘ I have

‘ I have found it a fruitless, and not very significant employment, to enquire into the methods, by which men came to form themselves into societies. Their, general, reason is implanted in nature; and their views, whether tacit or declared, are those of security and happiness. Every state, however, may have had particular reasons and views arising from its own circumstances. When the community is formed, the best regulations, in the opinion of the legislators, are determined upon, for its welfare; and, something like a system of government is sketched out. This system will be adapted to the circumstances in which the people were brought together. We will suppose it, to be the best in that case: yet, when those circumstances are no more, the system will cease to be proper, or, perhaps, useful.

‘ If we might imagine a multitude of reasonable, and independent people, met with a view of entering into society, their system would approach as near to perfection as any which man can invent; and be productive of the highest liberty, which he is formed to enjoy. But if we should suppose many of the people unreasonable; and any influence exerted by men of selfish, and ambitious designs; their plan would be defective, and their liberty abridged, in proportion to the degrees of that folly, and that influence.

‘ If we should suppose an army, or banditti, settled in a conquered country,—the general origin of communities, and governments; their civil constitution would resemble their military discipline; and be better formed for security and conquest, than for civil liberty and happiness.—But, as the rights of an individual, are not affected by, accidental circumstances, attending his coming into the world; no more are, those of a community, by any circumstances attending its formation, and first existence. Both may labour under disadvantages, from the peculiar circumstances attending those events; but their natural, unalienable rights cannot be set aside; and, it is the duty of the one and the other, to remove those disadvantages, and to improve their condition, as much as possible.

‘ The state of society, should be considered as a state of progression, from smaller degrees of civil liberty and happiness to greater; and approaching to that perfection, of which we have an idea; but which we may never be capable of enjoying.

‘ The contentions, and wars of parties on the question of prerogative and liberty, have not, therefore, been properly conducted; and the reasons assigned for them, have not, always, been sufficient; I think, never the best. I would not lose a hair of my own head, or pluck off one of another’s to restore a Saxon or Norman constitution; and to perpetuate it



as the model of our civil government. I would lose my life to obtain that improvement, and perfection of civil liberty, which every society has a right to, and which is capable of producing the highest degree of human happiness. And if, in this cause, I trample on the interests of ambition, and the imagined rights of its votaries, it would be my duty; as those ought, always, to be sacrificed to the interests, and rights of the community.'

Consonantly with this theory, our philosopher ridicules the application of the word *Constitution*, to government, and the many absurd comparisons it has occasioned between a political frame, and the system of the human body. Nor is his ridicule without foundation. The general duration of a human body is well known; and it consists of the same stamina from its birth to its dissolution. But we have no settled criterion by which we can limit the permanence of a state; it may last a thousand, or it may not last two hundred years. The union of the component members of a political community is not established by nature, but by human art; and they are often at variance with each other. A form of government is subject to a sudden, and total change; it may be despotical to-day, and it may be republican to-morrow.

Our author, yielding to the impulse of philosophical enthusiasm, would not have the legislators of a country pay any regard to stale precedents in their decrees, but determine from what reason suggests as most conducive to the good of mankind. He forgets the confusion and danger which might attend sudden and great innovations: indeed, if these consequences were not to be apprehended, nothing would be more absurd than to be guided by old, Gothic examples. We must be content with the condition of human nature as it is; moral, or political, perfection, will never exist but in imagination.

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XIII. *The Duty, Circumstances, and Benefits of Baptism, determined by Evidence.* By Thomas Barker. 8vo. 3s. 6d. sewed. White.

THE late Dr. Clarke, in his enquiry into the scripture doctrine of the Trinity, collected and examined every text in the New Testament relating to that subject. This excellent method, which was begun by that learned and judicious writer, was pursued by Dr. Sykes in his Treatise on Redemption, and Mr. Edwards in his essay on Irresistible Grace; and is certainly the only way to discover the genuine sense of the sacred writers. Mr. Barker, in the first part of this work, has pursued the same plan; has brought together all the texts of

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the New Testament concerning baptism, ranged them under distinct heads, made some observations on the doctrines they contain, and given an abstract of the whole, at the end of the first part. This abstract is as follows :

‘ John the Baptist, as foretold by the prophets, came to prepare Israel, by repentance and confession of sins, for receiving their expected Messiah ; and baptized in token of forgiveness, on a promise of future obedience : and referred his followers to Jesus (after he was made known to him) as the Saviour from whom they must expect extraordinary gifts : for the Holy Ghost was not given in John’s baptism (who came only as a servant to prepare the way) nor indeed till after Christ’s ascension ; therefore though Christian baptism might not be repeated, it was given to those who had been already baptized by John. He dipped those he baptized, for he always did it where there was plenty of water. He was the *first preacher of baptism*, and forgiveness by it, sacrifices being the only way to that under the law of Moses ; the Pharisees therefore asked, what right he who was not the Messiah had to set up such an innovation, to which he replied, the command of God, as his forerunner. Jesus’s baptism also in John iii. and iv. seems to have been of the same preparative kind as John’s ; for he would not appoint the ceremonies of his religion till its full settlement, nor was the gift of the Spirit, which belongs to Christian baptism, till after his ascension.

‘ All Christians whether converts or natives must be baptized, none are entitled to the peculiar Christian rewards without it ; but those, who without their own fault miss of it, must be left to the mercy of God, who loves his creatures better than we do, and best knows what they deserve. All God’s promises are to obedience, and all his threatnings against disobedience ; but as he *has not told us* what he will do with those who were never capable of either, we *cannot possibly know it* : God has prepared various degrees of rewards and punishments according to men’s deserts, and will allot them such a state as best suits their condition. As for those who after they may know their duty, neglect being baptized, they are despisers of God’s command, let them look to it. *Μαθητευω* means to convert by instruction, and is used of no discipling but what comes by that.

‘ The texts brought to prove *original sin*, are I think when compared with the context, either nothing at all, or too indeterminate to support it ; on the contrary the scripture doctrine is, that nothing is sin but what is *wilful*, which in a new born infant it *cannot be* : the apostles, as foreseeing an opposite notion would afterward arise, affect to speak of infants as innocent



notent and examples of it, but neither say nor allow that they were sinful before they knew any thing.

‘ The qualifications *always required* before baptism are repentance and faith, and that both at the first preaching the gospel, and after the establishment of the churches; nor is there any mention of persons baptized without them, or that for haste they baptized any not properly qualified, or in an imperfect manner. When households are said to be bupitized, it does not follow that infant children were so, for the same word is used in cases plainly inconsistent with infancy; and the jaylor’s, *who only* are said to be *all* baptized at once, did also *all bear and believe*: children however seem probably to have been baptized before manhood, though not before understanding. The text *else were your children unclean but now are they holy*, is neither sufficient to prove that they need no baptism against universal practice from the first, nor that they are fit for it from birth, for the same argument will prove that the unbelieving party is also fit; beside being bred by Christians will fit them for it more than birth: Paul’s meaning seems to be, that though he would not have Christians marry heathens, yet they should not forsake those married before conversion. There is no hint in the Gospel that the children brought to Christ were baptized, therefore no proof can thence arise that they should: their innocence which he commends rather makes their baptism needless, which supposes sins to be repented of and forgiven, nor may the confession of faith be done by deputy, nor was Christian baptism then appointed; so that on the whole there seems neither need, nor indeed room for baptizing of infants.

‘ The priest was probably the person who baptized; if a superior was there he did not always perform the office, yet he compleated it by laying on his hands; but it is doubtful whether a deacon could regularly perform it. The person was baptized into the name, that is into the belief of God the creator, Jesus Christ the redeemer, and the Holy Ghost the comforter. Jews and Gentiles were all baptized in the same manner, being baptized *in the name of the Lord*, meaning nothing different from the command in Mat. xxviii. 19. They entirely dipped the person baptized, and probably three times at the three distinct names.

‘ Their being dipped in water, and rising out of it again, figured to them that as Christ died, was buried and rose again, so they also must die to, that is forsake, their former sins, and rise again to a new and holy life; this was further represented by their putting off their cloaths, and being cloath’d with a white garment. They profess’d their belief in Jesus Christ as

68 Baker's Duty, Circumstances, and Benefits of Baptism.

the Son of God and Saviour of men, who died and rose again for us. They were also anointed with oil, a custom long used among the Jews to those set apart to any great office, to represent the giving of the Holy Ghost to assist them in executing it. Baptism was compleated by laying on of hands, and praying for the gift of the Spirit: this was perform'd by the chief officer of the church, immediately if present, but if no proper person was there it was delay'd till one could be had. The baptized now become a son of God, immediately call'd upon him as his father by repeating the Lord's Prayer; and was cloath'd with a white garment, with a charge to keep it clean, to figure his present purity, and the necessity of continuing so for the future.

' As washing cleans, so by baptism *forgiveness* of past sins was obtain'd; and they were required, forsaking all their former lusts, to continue to profess the truth and to *persevere in holiness* from that time, without which their baptism would be of no benefit to them: from the great change of manners expected of Christians, baptism is call'd *a new birth*, and as new born babes, they were now to conform themselves to that new state they were just enter'd into. To enable men to perform their baptismal engagement the *assistance of the Holy Ghost* is promised, and certainly given to all true Christians, nor ever forsakes them unless they *drive him away* by sin. The distinguishing mark of Christians is, that in obedience to Christ's new command they *love one another*, and sincerely endeavour to promote each other's temporal and eternal welfare, as being fellow members of the same body.

' Baptism thus perform'd *may by no means be repeated*; as there is but one Lord, one faith, and one sacrifice for sin, so there is but one baptism, and one general forgiveness, from which therefore it is necessary not to fall. *Dipping* is the outward form of baptism, but the chief part is a sincere *confession of faith*, baptism therefore of which that is not a part seems contrary to all ancient testimony. The Epistle to the Hebrews, as well as several of the Fathers, call the new baptized (*φωτισθεντες*) *illuminated*, from the light they received to guide them into all truth, by the gift of the Spirit therein. Persecutions are in a figurative manner term'd a baptism; this, though most like what was afterward call'd *baptism of blood*, was not quite a parallel case. Circumcision which separated Jews from Gentiles ceased in Christ with that distinction: baptism with obedience now divides Christians from Heathens, and is compared with circumcision as a token of the covenant.'

The second part of this work contains extracts from the first Christian writers, ranged under different heads, with remarks



on their testimonies and opinions, and the inferences drawn from these passages by Dr. Wall and Dr. Gale. In this part, the author points out the time and place in which those writers lived, and the customs, the ceremonies, and the errors which were introduced into the practice of baptism, in different ages and countries. This enquiry he brings down as far as it appears to be of any importance, to the end of the fourth century.

In the third part, says the author, 'the doctrine of the whole is summed up in order, and the opinions where different compared together, to find what was the original practice, and where and how alterations arose, which seem to be these. That original sin is not a scripture doctrine, but came in gradually afterwards, and gathered strength by time. That all Christians must be baptized in due time, but that those only were baptized at first who were old enough to understand and believe the doctrine; till by baptizing children, younger and younger, baptism of infants came in, first in the western church, and afterwards in the eastern, the doctrine of original sin and infant baptism keeping equal pace. The several ceremonies used in baptism are also reckoned up. Forgiveness, and divine assistance, are the benefits of baptism; and an open profession and persevering in virtue the duties of it.'

Our readers will perceive, what sentiments this writer entertains concerning baptism, by the abstract of the first part cited above. Though he tells us, that he constantly attends the service of the Church of England, he is no advocate for infant-baptism. However, he appears to be a sensible, candid, and impartial enquirer after truth. His performance is extremely clear and methodical; and will afford as much entertainment as any treatise can be supposed to afford upon the subject of baptism.

At the end is an Appendix, in which the author has endeavoured to ascertain the meaning of several Greek words in the New Testament, relative to the points in question.

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XIV. *Histoire de Nader Chah, connu sous le Nom de Thahmas Kuli Khan, Empereur de Perse. Traduit d'un Manuscrit Persan, par Ordre de sa Majesté le Roi de Dannemark, Avec des Notes Chronologiques, Historiques, Géographiques, Et un Traité sur la Poésie Orientale. Par Mr. Jones, Membre du College de l'Université, a Oxford. Two Vols. 4to. 11. 1s. in boards. Elmsley.*

MR. Jones, in his Introduction to this publication, informs us, that it was undertaken at the command of his present majesty the king of Denmark; and we think ourselves

justified in asserting, that our translator has by no means disgraced so illustrious a patron. Mr. Jones's skill in the Oriental languages has indisputably entitled him to the reputation by which he is distinguished; and, if we are not misinformed, the world will soon be laid under yet greater obligations to him for having furnished an easy key to the same stores as those from which he derived the present History of Nader Chah, better known to European ears, under the name of Thahmas Kuli Khan.

It is not very common to find an Englishman writing with elegance and perspicuity in the French language. Mr. Jones, however, seems to have been born with all the powers requisite to conquer literary difficulties; and, as we are assured, would find his tongue at liberty in a greater variety of foreign countries than almost any other person, whether educated here or abroad. Though we are not much disposed to be lavish in our commendations of the History before us, yet we must do our very spirited, though faithful, translator the justice to confess, that we believe him, when he assures us that all its faults are the faults of the original; we mean such as arise from inequalities of style, and the alternate pomp and meanness of expression.

Of the author of this History, little appears to be known. Mr. Jones conceives him to have been a scholar and a recluse; Mr. Hanway is of opinion, that he was a warrior, and engaged in the public service. These suppositions, however, are founded on mere conjecture.

An affected tumour of style, which, in our opinion, but ill suits with the sedate majesty of historic annals, is the characteristic of this author. Even his sentiments in general are very disproportionate in dignity to the cumbrous train of words by which they are attended. We do not at all discover in him the skilful politician or the acute reasoner. Though his battles are sometimes picturesque, yet he seems himself to have been aware that a perpetual succession of scenes of blood and horror must fatigue the reader, and has therefore often strove to render them less burthensome by the introduction of some pieces of poetry, which are not destitute of merit.

To this work are added explanatory notes by the translator, which at once do honour to his sagacity and extensive skill in Oriental literature; while his Essay on the Poetry of the Eastern Nations is no mean proof of his taste in the more elegant and ornamental studies.



## MONTHLY CATALOGUE.

## P O E T R Y.

15. *Almida, a Tragedy, as it is now Acted at the Theatre Royal in Drury Lane.* 8vo 1s. 6. Becket.

**T**HIS piece is no unanimated translation of the *Tancrede* of monsieur de Voltaire, who is said to have finished the original in the space of a fortnight. We are not always apt to give credit to the degree of haste with which many works of the same kind are said to be produced. On this occasion, however, we find ourselves well enough inclined to believe our celebrated Frenchman; especially as his plot gave him no great trouble in its formation, the circumstance on which all the tragic distress is built, being borrowed from a former play of his own. The undirected letter, which decides the fate of Zayre, is as destructive to the peace of Amenoide, who is called Almida in the present performance. As for Tancred, the hero of it, he is so easily jealous, and takes so little pains to get rid of his suspicions, that we do not greatly feel for him when he is perplexed in the extreme through three acts, and forfeits his life in the last.

Before the representation of this piece, Billy Whitehead, (who seems to have been a kind of dry nurse to it) sent Mr. Reddish to the audience, with a mess of watergruel, which, out of compliment to the bearer, and the innocence of the ingredients, they consented to swallow. Mrs. Barry appeared after the play with a salver of Mr. Garrick's champagne in her hand, which needed not her graceful ministry to procure it a triumphant acceptance.

16. *The Father, a Comedy, translated from the French of Mons. Diderot, by the Translator of Dorval, &c.* 4to. 2s. 6d. Baldwin.

A very good translation of this celebrated piece, which abounds with delicacy and sentiment, though it is not sufficiently pantomimical for the taste of our English audiences; who generally prefer an escape through a window, or an intrigue carried on by the assistance of a moveable pannel, to the most elegant and natural dialogue that ever was uttered on the stage.

17. *A Poetical Essay on the Existence of God. Part I. By the Rev. W. H. Roberts of Eton.* 1s. T. Payne.

We have not received greater entertainment from any poetical piece that has made its appearance for some time past, than from Mr. Roberts's *Essay on the Existence of God*. Though we are no friends to blank verse, and believe rhyme to be essential to poetry in our language, yet we cannot refuse our warmest approbation to this performance, which is written in Miltonics, and is, we hope, the forerunner of many other parts on the same sub-

ject, and from the same hand. The reader would be better pleased by copious extracts from the piece itself, than by any such remarks on trivial imperfections as we can make, or such compliments on particular passages as we feel ourselves impatient to bestow.

Our author, stating the Aristotelian system of the world's eternity, and refuting it from the lateness of history, arts, sciences, &c. has a series of beautiful lines, which the limits of our Review will not permit us to insert; we will therefore only borrow the following passage, which will sufficiently awaken the curiosity of our readers to peruse the whole poem with a degree of pleasure equal to that which we received on the same occasion,

' Thee, universal king, thy peopled earth,  
Thro' every nation, every tribe, adores,  
And thro' rude ignorance, with savage rites,  
And uncouth gestures, howls her hymn of praise;  
Tho' senseless idols, or created lights  
Of heaven usurp thine homage; yet to thee  
Their voice is rais'd: to thee their incense smokes;  
To thee in grove and vale their temples rise.

' With feathery crown, and flaming gems adorn'd,  
The gaudy Mexican from cups of gold  
Pours out the captive warrior's reeking blood  
At Vitzipultzi's shrine; while with loud shouts,  
In mystic maze the virgins of the Sun  
Dance round the bleeding victim. Near the banks  
Of Zaara, whence the merchant, dreadful trade!  
Comes fraught with slavery to Caribbean isles,  
The tawny African o'er ocean's stream  
Spreads forth his arms; on bended knee implores  
The howling *Winds*; and begs the *Storm* to drive  
The cruel Christian far from Congo's coast.

Where Esperanza to the Indian main  
Extends its rocks, the filthy native bows  
With humble reverence to the *Moon*: From her  
He asks ripe fruits, and fertile seasons mild;  
And ever as she swells the impetuous tide,  
With antic dances, and rude carol, greets  
Her rising beams. On rich Gloconda's walls  
Ten tedious nights, and ten long sleepless days,  
The self-tormented Bramin sits; if Fo  
Well-pleas'd behold his pain, it recks not him  
That torn with hooks of steel his mangled flesh  
Pours streams of blood, or from his burning head  
With livid light the spiral flames ascend.

See where the turban'd caliph o'er the fields  
Of fertile Syria spreads wide-wasting war,  
And famine: nor can groves of ravag'd palm,  
Olives and figs, nor desolated vines  
That crown'd the bank of Pharphar, lucid stream!  
Nor widow's piercing shriek, nor orphan's tear,  
Melt his obdurate soul: for not the lust  
Of frantic power, or empire unconfin'd,  
But raging zeal, and hope of future bliss,  
Arm him with tenfold fury. On he goes

Till



Till vanquish'd millions glut his righteous rage;  
Then pours to Mahomet a fervent prayer,  
While victory washes from her savage hands  
The blood of slaughter'd hosts.

18. *The Village Oppressed, a Poem. Dedicated to Dr. Goldsmith,*  
1s. Robson,

We hope Dr. Goldsmith will not be offended at this acknowledgement of his merit from a rustic muse, which we have sometimes praised, and never yet had occasion to condemn. We suppose, nay believe, that the complaints of the authors of the *Deserted Village* and this poem are alike ideal; and yet we cannot be sorry for the mistaken opinions cherished by either, as it is to these that they are mutually indebted for the opportunity of exerting their abilities to entertain the public.

19. *An Epistle to Mr. Hickington, to which is added a Session of Poets. Sold by the Author, in Beverley.* 1s.

Goodness of heart, rather than splendor of poetry, distinguish these small but not insignificant pieces. We are told that the author has raised himself in the world by dint of mere industry, without the advantage of any early initiation into books, or the assistance of friends or fortune. We heartily wish him success proportionable to his modesty and merit.

20. *An elegiac Epistle from John Halser, who was impressed on his Return from the East-Indies, to Susanna his wife.* 4to. 6d. Wilkie.

This piece is dedicated to lieutenant Ayscough, who very probably shewed himself to be no inadequate judge of its merits and use, by dropping the presentation copy, piece by piece, through the aperture at the bottom of the quarter-gallery of his new vessel. Be it known to thee, courteous reader, that we have perused the whole poem, and therefore it is but just that thou, in thy turn, should digest a stanza.

‘Adieu, remember me. If e’er we meet,  
We’ll meet, Susanna, ne’er to part again;  
In distant climes we’ll seek a safe retreat,  
Or flie for peace, and liberty,—to SPAIN.’

The confidence peculiar to a jolly tar, is certainly visible in the assertion contained in the first lines. Mr. Halser seems to have no doubt, but that if he and his wife ever meet in this world, they shall as surely put into the same port in the next. We are sorry that he does not think Spain to be a clime distant enough for his meditated exile. The prospect of peace, may, however, have reconciled him a little to his own country; out of which we heartily wish the press-gangs would transport the whole herd of such miserable rhimers.

21. *The Fairy’s Revel: a Satire,* 4to. 1s. 6d. Bladon.

Though dullness is reprehensible in our court of criticism, indecency is sure always to meet with yet greater severity of treatment.

ment. This is a miserable motley performance, which never rises above mediocrity, but more often sinks beneath contempt. The most wanton elf in the train of queen Mab, even her mid-wife, would blush at this writer's obscenity; nor could the most wakeful of her sprites keep its eyes long open over the rest of his performance.

22. *Appendix ad Opuscula. Lusus Medici. Ode Latinæ, & Anglicæ: Musarum Numerum æquantes, Gratiam studiose colentes, &c. &c. &c. Lucente D. Gulielmo Browne. Doddsley, 4to.*

Sir William Browne has prudently forebore to affix any price to this collection, because he must have been well convinced that no one would give a single farthing for it. The College of Physicians agreed to return him *no thanks* for the copy of the former part of it, which he presented to them; and we will take no other revenge on him, for the abuse he has bestowed on us, than by republishing it as follows.

‘ Epigramma de Revisoribus.

‘ *Laus censura Revisorum est, censuraque laus est:*

‘ *Hos legito inverse, ut saga locuta preces.*

‘ A word, and a blow, and a falve,

‘ To monthly Reviewers.

‘ Such are the sad Reviewers of our days;

Their praise is censure, and their censure praise.

The true sense of each criticism of theirs

Is backwards read: as witches say their pray'rs.

‘ *Nota bene.* These *pseudo critics*, were whipt, pillored, and branded, both by SHANDY, and by CHURCHILL; yet have the *northern* hardness, to expose their *scarified backs*, their *cropt ears*, and the capital letter B, *burnt in their foreheads*.

‘ *Isti piscatores: sapiunt sed non* Revisores

Fishermen struck become the *wiser*,

But stripes mend no Monthly Revisor.

‘ — But let this starving crew my pity meet!

Poor hungry souls! they only print to eat!

And yet alas! go to their several beds

With bellies just as empty as their heads.

‘ *Vivite, valete, seroque saltem, cum Phrygibus sapite.*

‘ Live, and let physic health advise,

And late at least, with Troy be wise.’

‘ Datur, Saturnalibus, dated Christmas holidays. MDCCLXX.’

23. *Elegy to the Memory of the right honourable the Marquis of Granby, 4to. Price 6d. Doddsley.*

And when all good commodities are so dear, what can one expect for six pence?

24. *A Monody on the Death of the Rev. Mr. George Whitfield. 6d. Miller.*

This Monody is a performance as far removed from real poetry, as methodism from true devotion. Some grunting brother or snuffling sister has taken up the pen to celebrate the deceased leader of that enthusiastic band; and seems to be



of opinion that the world, like the audiences of Tottenham-Court and Moorfields, will be content to pay their money for unconnected nonsense. We will, however, for the entertainment of our readers, point out to them a few instances of fanatic elegance and sublimity.

The author, very early in the construction of his poem, takes the pains to inform us, that he does not love a cheek with colour in it; but

‘ The leaden lid, the sober brow  
The tresses darkly brown;  
That in *dishevel* squalid flow  
The ivory neck adown.’

Though he is no admirer of the roses of the cheek, yet he seems to have some little taste for the lillies of the neck:—but mark his reasons;

‘ Her cheek’s soft red is but a stain  
Shed from the harlot wool of Spain;  
And woven is her amber hair,  
Warm youth and folly to ensnare.’

Ladies who walk the streets! None of you that paint or wear false curls, have any chance of picking up a Methodist. However, don’t despair; if your necks are tolerably white, a straggling faint now and then may kneel at your shrines.

But let us intreat thee, courteous and intelligent reader, to declare whether thou didst ever hear before that the late George Whitfield destroyed himself, was buried where cross ways meet, and had a stake drove through his body? Thou answerest No; and yet this poet tells us

‘ Thee in the silent tomb *impal’d*  
With smiling sorrow I have wail’d.’

The effects which follow the sound of the archangel’s trumpet, cannot fail to strike our readers, as a wonderful instance of the true sublime.

‘—— the clangors loud and long  
Mock the *soft* thunder’s *puny* tongue.’

Reader, thou art unreasonable if thou art not satisfied with these quotations!

25. *An Elegy on the late reverend George Whitefield, M. A. who died September 30, 1770, in the 56th year of his Age. By Charles Wesley, M. A. Priest of the Church of England. 8vo. Price 6d. Cabe.*

Mr. Charles Wesley might have spared himself the trouble to inform us what he is, (a particular, into which no one would have enquired) because his elegy is too contemptible for criticism, though it deserves the lash for its prophaneness. Speaking of one of the late Mr. Whitefield’s transits from our colonies, the author says

‘ By

'By God's supreme decree and high command,  
He now returns to bless his native land;  
Nor dreads the threat'nings of the wat'ry deep,  
Or all its storms, with JESUS in the ship.'

We almost think ourselves criminal, for having transcribed a passage, which represents our blessed Redeemer embarked on the same bottom with the head of a mercenary seft.

26. *A Funeral Ode on the Rev. Mr. Adams, who departed this Life, at Rodberow, Gloucestershire, August 10, 1770; and on the much lamented Death of the Rev. Mr. George Whitefield. — Together with verses comp'd in America, by a Negro Girl seventeen years of Age, on Mr. Whitefield.*

Price one penny, but not worth a single farthing.

27. *An Elegiac Poem, on the Death of the Reverend Mr. George Whitefield.* 4to. Price 6d. Wills.

George Whitefield again!—Indeed we are almost ready to wish (notwithstanding the present want of seamen and soldiers) that all his poets had accompanied him to the other world.—We will for once, indulge the wish without restraint; for, on recollection, methodists are rarely ever serviceable to any but their pastors.

This Poem is wretched stuff. Good devil, carry it back to our publisher; we will say not a word more about it.

#### N O V E L.

28. *The Modern Couple; or the History of Mr. and Mrs. Dayers.* 2 vols. 5s. sewed. Noble.

By husbands who take too great liberties after their marriage, and by wives who are apt to carry their resentment too far, this novel should be read with attention; because it may be read with advantage, if properly regarded.

#### P O L I T I C S.

29. *Considerations on the present State of the Peerage of Scotland,* 8vo. 6d. Cadell.

This little pamphlet, wrote on account of a late election of one of the sixteen peers of Scotland, is the acknowledged production of lord Ellibank, a nobleman greatly celebrated for genius, knowledge, and uncommon facility, as well as elegance of expression: what may perhaps appear more extraordinary, is that, in a very advanced age, he retains more fire and strength of imagination, than generally falls to the share of youth. The pamphlet before us is written in a style suited to the dignity of the subject. It recommends to the peers of Scotland, the preservation of their own independence and importance. The motives by which they are incited to this duty by lord Ellibank, are such as freedom, not faction, would inspire; and there has not escaped a single stroke of fancy from his lordship's pen, to lessen the subject he writes on; though all who know him, know how difficult he sometimes finds it, to check the sallies of a rich and luxuriant imagination.



30. *A Letter to the Jurors of Great Britain, &c.* 8vo. 1s. 6d. Pearch.

It is with pleasure we see an opinion of so much consequence to the liberty of every British subject, discussed with that candour and moderation which men of liberal sentiments ought always to exercise towards each other. The judges of the King's Bench are treated with the respect due to their high station, and their opinion examined with the manly freedom becoming an Englishman and a gentleman. The jurors of Great Britain are shewn, upon the principles of law and the constitution, what are their rights. They are enjoined, with the warmest expressions of genuine patriotism, to hold fast those rights upon which depends the very existence of their liberty: yet the author seems, with a particular satisfaction, to confess the great abilities, as a lawyer, and the strict integrity, as a judge, of that noble lord who so ably presides in the court of King's Bench, and whose name stands first in the opinion which he condemns.

31. *A Free Address to Free Men.* By William Sharp, Jun. [Dated from Newport, in the Isle of Wight, November 15, 1770.] 8vo. 6d. Flexney.

Well said my little insular patriot! A more bustling, noisy, snip-snap performance has not been laid before us for some time past! Thy kilderkin of liberty, however small in respect of capacity, is yet highly consequential, when we consider the quality of the liquor it contains! Thou hast expressed thy aversion to the Stuarts; and to be sure all mankind will begin afresh to persecute their memory. Thou hast sneered at David Hume, our best historian, and, would you believe it, your little smart six-penny touch has already stopt the progress of his bulky six volumes in quarto. Thou hast contributed towards *the elevation of the house of Macaulay*; and behold all our unmarried ministers are quarrelling who shall have her. What more could be expected from so small a pamphlet? Yes, one thing more: — To light our fire to-morrow morning.

32. *A Letter to the Right Hon. Lord North.* 8vo. 1s. Henderson.

We are glad to find our *old friend* has stepped forth once more, to give salutary advice to the minister, on so trying an occasion. — Certain we are, that no author in London, or Westminster, is better qualified for the task, either in verse or prose. The virtue of perseverance he is certainly blest with in a supreme degree; and as he still proceeds to warn his country of approaching danger, notwithstanding the rancour of certain envious critics, he will undoubtedly be rewarded with a pension, proportioned to his zeal and merit. — *if* (as Falstaff says) *there be any virtue extant.*

33. *Schemes submitted to the Consideration of the Public, more especially to Members of Parliament, and the Inhabitants of the Metropolis.* 8vo. 1s. Browne.

From the preface to this collection of letters, it appears, that they were designed for the daily papers. The author hopes that the public will excuse the style in which they are written,

as he assures them, he never had the advantage of a liberal education.

The subjects of these letters are as follow. The removal of the present executions from Tyburn, to some fitter place. Proposals for a general act of parliament, for improving the roads of this metropolis, and its environs. A reformation of the abuses among stage coach-men, waggon-masters, porters, &c. On the necessity of opening several new roads. On the supposed preparations of the French, for acts of hostility. For teaching the military exercise to 200,000 men. On removing Billingsgate. On reforming abuses in Smithfield market, the Haymarket, and St. James's Park. Methods to prevent such frequent attacks from house-breakers, &c. Means by which transportation may be avoided, &c.

Of these Schemes, some are very reasonable, some plausible, and some visionary. They, however, deserve the attention of our legislators.

### C H I R U R G I C A L.

34. *An Essay on the Cure of ulcerated Legs, without rest, &c. by William Rowley, Surgeon. 8vo. 1s. 6d. F. Newbery.*

The tendency of ulcerated legs to relapse on the patient's return to the use of exercise, has rendered the common method of curing those disorders one of the most unsuccessful in the practice of surgery. Mr. Rowley here informs us of a new method, which he has practised for some years with great advantage; whereby the patients are laid under no restriction in point of rest, or dietetical regimen, and the ulcers are not disposed to regenerate. The medicine he recommends is nitre, taken in the quantity of a scruple, three or four times a day, and corrected with twenty or thirty drops of sp. sal. ammoniac. or some of the julep. e camphora. For diminishing the inflammation in patients who live freely, he orders a gentle laxative to be taken after every meal, composed of a fourth part of jalap, and three fourths of powdered nitre, of which the dose is from a scruple to half a drachm. The effect of these medicines is commonly to occasion very great pain all round the ulcers, when they are first taken; but that symptom gradually decreases, as the ulcers advance in their cure; and they promote, in general, a most copious discharge of urine. The external applications, he advises, are those only of the most simple kind, in which the precipitate digestive, so commonly used, has no share. In support of this method of cure, Mr. Rowley presents us with twenty-four cases of various kinds of ulcers, which were successfully treated. One instance only occurred, where the liberal use of nitre seemed to hazard a mortification, till such a consequence was prevented by the bark.

Upon the whole, the practice in this pamphlet is delivered with judgment, and highly merits the attention of the faculty.

D I V I



## D I V I N I T Y.

35. *Sermons principally addressed to Youth. To which is added, A Translation of Isocrates's Oration to Demonicus. By J. Toulmin, A. M. 8vo. 3s. Baldwin.*

These discourses are of a practical nature, and extremely well calculated for those to whom they are more particularly addressed. They are full of useful instructions, delivered in an animated, and (excepting some expressions, which seem to have a twang of the Meeting, and others which are a little too elaborate and flowery) an agreeable stile.

The subjects treated of are these, viz. Youth exhorted to seek the Favour of God and Man, from Luke ii. 52. The Prodigal, a Warning to Youth. Youth reminded of the Connexion between the Conduct of Man in this Life, and his Condition in a future State. Reflexions on the Death of Youth. The Happiness that flows from religious Trust. The Grounds and Reasons of a Life of Faith. The Influence of Habitual Piety. And the Pleas for neglecting Public Worship considered.

Our author tells us, that the Translation of Isocrates's Oration to Demonicus is subjoined to these Discourses, because it falls in with the design of their publication, that of instilling into the minds of youth the sentiments of wisdom and virtue.

36. *A short Account of Theological Lectures, now reading at Cambridge. To which is added, a new Harmony of the Gospels. By the Rev. John Jebb, M. A. Late Fellow of St. Peter's College. 4to. 1s. 6d. White.*

This appears to be a full and ingenuous account of Mr. Jebb's critical and explanatory lectures on the Four Gospels. He has been censured, it seems, for holding opinions of a dangerous tendency, and for professedly endeavouring to overturn the doctrines of the established church. He has therefore been obliged to make an apology for himself in this public manner. If we may judge of his lectures by this little sketch, he has been injuriously treated. He seems to proceed upon a liberal plan, and the scheme of his Harmony is ingenious.

37. *A Continuation of the Critical Remarks upon an excellent Treatise, intituled, "A System of Ecclesiastical History and Morality." \* 8vo. 3d. Bladon.*

The production of a writer, who seems to have impaired his intellects, by poring over the Mishna, and the Gemara.

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\* See Vol. xxix. p. 318.

## M I S C E L L A N E O U S.

38. *The Tutor's Guide: being a Complete System of Arithmetic, with various Branches in the Mathematics. In Six Parts. By Charles Vyse. 12mo. 3s. Robinson and Roberts.*

Arithmetic, considered in its full extent, is, doubtless, a very copious subject; but as the practical part is generally understood to consist chiefly in the four great rules, or operations of addition, subtraction, multiplication, and division, the learner, when master of these, will not find much difficulty in obtaining a thorough knowledge of such other useful rules, namely, fellowship, alligation, simple and compound interest, discount, barter, rebate, &c. as have been contrived for facilitating mercantile computations; and which, indeed, are no more than an application of the first four general rules above mentioned. It has, however, been found necessary by the modern writers upon arithmetic, to enlarge the former plan, by the introduction of Practical Geometry, the Rudiments of Algebra, and likewise the Extraction of Square and Cube Roots, by which means their publications are rendered of general use to every art or profession, wherein the knowledge of numbers becomes necessary; and notwithstanding there are many books already extant upon the same subject, yet we apprehend, that the work before us will not be deemed either unnecessary or impertinent, after having assured our readers, it is recommended to the favour of the public, by one of the most considerable mathematical writers of the present age.

39. *Proceedings of a general Court-Martial, held at Pensacola, in West Florida, on Wednesday, March 16, 1768, and continued till Wednesday, April 20, 1768. 8vo. 3s. 6d. Johnston.*

This work is of such a nature, that no account can be given of it; or, in other words, it cannot be reviewed in such a manner as to convey any adequate notion of it to our readers. And where a private character is concerned, we do not think it proper to give our own unsupported opinion. In a word, those who want to know whether major Farmer, to whom these proceedings relate, was unjustly accused, or fairly acquitted, must consult the work itself.

40. *Thoughts on Capital Punishments, in a series of Letters, 8vo. 1s. Baldwin.*

This pamphlet contains a collection of Letters formerly published, at different times, in the London Magazine; and suggests many ingenious arguments for a mitigation of the penal laws.



41. *Some Proposals for strengthening our Naval Institutions; in a Letter to Lord Anson, &c.* 8vo. 1s. 6d. Becket.

These proposals relate to supplying the defect of literary accomplishments, which gentlemen who go early to sea labour under, by establishing regulations for educating them afterwards on board; and the author thinks that, without extravagance, they ought to be particularly instructed in all the following parts of knowledge, as necessary or subservient to their profession: viz. the Latin, French, and Spanish languages; moral philosophy, geography, geometry, astronomy, algebra, mechanics in every branch, drawing, statics, optics, experimental philosophy, engineering, the use of arms, and military exercises, in the most extensive conception.

42. *A Letter to the Hon. Sir Richard Perrot, Bart.* 8vo. 1s. Swan.

From the perusal of this pamphlet, it appears, that the hero of the piece has met with very rough treatment, in consequence of the part he took in the late affair of the Flint Address; but, when it is considered, that the author owns himself to be the friend of Sir Richard Perrot, and an admirer of his virtues, &c. &c. some persons may be inclined to believe, that the character of this distinguished baronet has not suffered merely from the factious spirit of the times.

43. *An Address to the People of Cumberland Street Chapel.* 8vo. 6d. Jones.

All we can learn from this pamphlet is, that the people belonging to Cumberland-street chapel have been throwing haffocks at one another's heads; and that they have a military man among them, who, while he was in a country where the Gospel was not preached, was as bold as a lion, and feared nothing. We should be sorry to draw the natural inference from this assertion of his, and suppose that religion and bravery are incompatible; or, in other words, that he himself is less a soldier in England, where he may hear a sermon every hour, than he was in a place where no religious worship was established.

44. *A brief Account of the Commencement, Differences, and Separation between the Proprietors of Cumberland-street Chapel, and J——n B——e, Preacher at the said Chapel.* 8vo. 6d. Roson.

We cannot help saying, with king Stephen, that we hold this account to be *sixpence all too dear*; and feel as little reluctance as that monarch to *call the taylor*, whom we suppose to be the author of it, by hard names. This, and the foregoing, can hardly be called literary articles, and therefore we are in haste to dismiss them.

45. *The Travels of Father Orleans, a Jesuit.* 8vo. 1s. Mackenzie.

We learn from this pamphlet, that father William Orleans, was originally a Jesuit; that, after his banishment from France, he travelled through Europe, Asia, Africa, and America; that he suffered a great variety of hardships; was exposed to many

imminent dangers from storms, shipwrecks, thunder, lightning, robbers, and wild beasts; and that at last he arrived safe in London, and became a follower of Mr. Whitefield.

This narrative is said to have been written by himself. But who the author of it was, is of no consequence. It is a miserable composition, calculated only for readers of the lowest class.

46. *Answer to a Letter in the Gazetteer, &c. relative to the new Edition of Shakespeare's King Lear.*

*To the Printer of the Gazetteer, Jan. 8 1771.*

'The Critical Reviewer remarks, that patience, rather than sagacity, was required to the publication of King Lear; but he has taken no notice that *fidelity* is required in all editions, and has been performed in this, and in no other. The worthy pioneer, he allows, has a degree of merit; but who ever heard, says he, of a victory obtained by the efforts of pioneers only? They who have heard of a battle fought by pioneers only; which is the case in point!

'He has not been so lucky as to have discovered, that one valuable reading has been retrieved through the whole tragedy! Then he has been very unlucky indeed! He may set his own value on his own readings, but the public will value the readings of Shakespeare for *itself*; and some will think this reading, p. 13, *friendship* lives hence of some value, and justified as such by the note f. which all his empty witticisms will never be able to answer. And when the Reviewer has tired himself with laughing at his own jests, he will find himself laughed at in his turn, for venting them with no better foundation.

'Mr. Jennens, with his leave, when in the country, is both *at* and *of* Gopsal; and by access to his library, more or less *valuable*, the edition was undertaken; *valuable* and *extensive* are of the Reviewer's invention, malevolent enough, and truly despicable; the doubt, sorely troublesome to his mind, let him get rid of as he can; no man sees that creeping *servility of stile* which the Reviewer sees; nor has the chaplain any concern in it, as he falsely supposes: but I will lose no more time in remarking on a critic, who says any thing at random, never considering whether with or without reason, but following the dictates of his own troubled mind, which, like the troubled sea, cannot rest, but whose waters are perpetually casting up mire and dirt.

'There is no peace, saith my God, to the wicked.'

*To the Author of the preceding elegant and correct Letter.*

IT is difficult for any man to conceal his profession. In the Gazetteer's reprehension of our Review of the newly published Lear, we should have been glad not to have seen the Parson peeping through the Critic; since he betrays himself by indecencies very unclerical, and utters his scriptural fulminations with a seriousness and solemnity, which, on so slight an occasion, we deride, and with a licentiousness and prophaneness which on all occasions we detest.

We still entertain our former opinion in respect of this brat of impotence, which was father'd by one of the parties concerned; and midwifed by the other two into the world;

*And that (as K. Richard says) so lamely and imperfectly,  
The dogs bark at it as it bails by them.*



In short, this leash of vain-glorious editors have only done that which all their predecessors had disdained to attempt. It would as ill have become a Homer or a Plato, to have gathered pebbles and cockle-shells, as a Pope or a Warburton to *chronicle* such *small beer* as false orthography, or yet more erroneous punctuation. The single reading, which one of these zealous clerks (hapless man! couldst thou find no more?) points out in his letter, as supremely important, exhibits only a fresh proof of his want of discernment. *Banishment*, which may be considered as an act of despotism, is significantly opposed to *freedom*; but *friendship*, (the word which these luckless critics would introduce) has no propriety at all. A man may be *banished* into *freedom*, but he cannot be *banished* to his *friends*. To abandon sense, in favour of nonsense, and introduce blunders into the text of Lear, merely for the sake of appearing to do something, where nothing was requisite to be done, is to treat the play with greater severity, than even the hero of it suffered from his ungrateful daughters.

We are, however, at no time ashamed to retract our judgments when they have been too hastily delivered. We think ourselves authorized, by the letter already laid before the reader, to declare, that the library of the said Mr. Jennens is neither *valuable* nor *extensive*. At the solicitation of our correspondent, we retract the epithets we had inadvertently bestowed on so insignificant a collection.

We likewise humble ourselves before the magnificent Jennens, the industrious Lemuel, and Saygrace the Fat. We do allow, that when the first of these is *at* his country seat, he is certainly *at* Gopsal. Leasingly doth he write, who shall assert the contrary. We only plead the privilege to say, in our turn, that as he was in town for some months past, and descended to the laborious task of correcting the press from which King Lear issued, he could not be in London and *at* Gopsal too. We would, in the mean time, have acknowledged him to have been *of* Gopsal, even while he was wiping his critical spectacles in Great Ormond-Street:—nay, more, we would have loudly announced to the world, that he was Charley Jennens, *with his familiars*; Charles, *with his brothers and sisters*; and Charles Jennens, Esq. *with all Europe*.

We are likewise sorry that our former account of this publication has obliged the editors to insert the following expensive puff in the Public Advertiser of the 14th Instant.

‘ *Extract of a Letter from a Gentleman in the Country to his Friend in London, Jan. 5.*

‘ I return you thanks for the copy of Lear which you were so kind to send, and which I received the latter end of last week: the edition is beautifully printed; and I am particularly obliged to you for adorning it with so fine a mezzotinto of Shakespeare, from your favourite picture of him: It has more vivacity in it, and is more like Shakespeare’s soul, than any picture I have seen before.’

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The reader will hereby perceive, that these editors have had some comfort. They have been told by this friend in the country, that their play is *beautifully printed*, and that the mezzotinto before the title, is *more like Shakespeare's soul than any picture he has seen before*.

Concerning the print we will have no controversy; but we still adhere to our former opinion, that the soul of the mezzotinto is not the soul of Shakespeare. It has been the fate of Shakespeare to have had many mistakes committed, both about his soul and body. Pope, who may have been supposed to have had some acquaintance with his soul, knew so little of his body as to exhibit him under the form of James the First. We should be glad to flatter Mr. Jennens upon some knowledge of his body, in hopes that we may hereafter praise him for gaining more acquaintance with his soul. But while he keeps company with men who look for the soul of Shakespeare no further than a mezzotinto, there is great reason to suspect that the Poet and the Critic will continue strangers.

We that are daily-witnesses to the revolutions of the learned world; and have known many authors, and many editors, who, while they *thought their greatness was a-ripening*, have been suddenly *nipt by a killing frost*; we, who have ourselves sometimes suffered from the unexpected blasts of nipping criticism, must be supposed to have a just sense of literary misfortunes, and to regard a dejected brother with mild sympathy and soft commiseration. We have imaged Mr. Jennens and his coadjutors hastening to town with their new Lear; counting the miles, fretting at the roads, and cursing the post-horses. At last they entered this great metropolis. *Veni, vidi, vici*, said Mr. Jennens, 'I have hitherto concealed my powers; but I will now shew these Londoners the prowess of seventy-six. *Calvitium laureâ celabo*.' Thus he spoke, and grew larger in his own eyes. But NEMESIS heard the unseasonable boast; and the ghost of CAPEL stood grinning behind him. That night he dreamed a fatal dream. A garland of bays was advanced towards him. He stretched out his hand, seized it with eagerness, and found it was *birch*.

We do not doubt, but that when this sad recital shall arrive in Leicestershire, the manor-house of Gopsal will be completely insulated by the tears of all the neighbouring parishes. *Vale, Jeunine noster! litteratorum omnium minimè Princeps!*—Arrogance ill becomes the man who commences critic at a time of life, when the little judgment and fancy he ever possessed, are both in their decline!—Adieu, plump Saygrace! go comfort thy *tristful* patron,

*For tears do stop the floodgates of his eyes;*

and may the smiles of the fair, at the ball in Bloomsbury, overpay thee for all thy sufferings in our Review!—Farewell, most microscopic Lemuel, who, like thy namesake, the immortal Gulliver among the Brobdignagians, hadst almost escaped our notice! We acknowledge the certainty of thy descent from that great traveller; for through him only, the art of Lilliputian criticism could have devolved to thee!

